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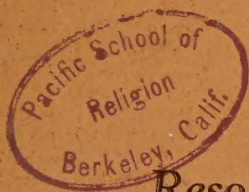
JANUARY, 1929

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

ESTABLISHED IN 1889



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*By Jonathan Edwards*

¶RESOLVED, to live with all my might while I do live.

¶RESOLVED, never to lose one moment of time, to improve it in the most profitable way I possibly can.

¶RESOLVED, never to do anything which I should despise or think meanly of in another.

¶RESOLVED, never to do anything out of revenge.

¶RESOLVED, never to do anything which I should be afraid to do if it were the last hour of my life.

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The BIBLE CHAMPION is the Official Organ of the Bible League of North America,  
an Organization formed to Promote the True Knowledge of the Bible and  
consequent Faith in its Divine Authorship.

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Frank J. Boyer, Secretary-Treasurer

## THE BIBLE CHAMPION

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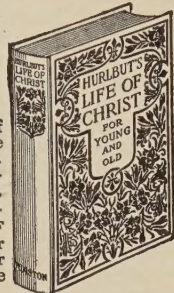
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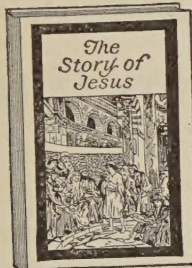
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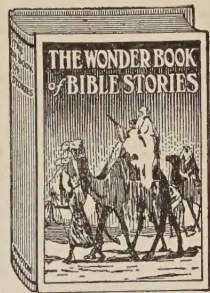
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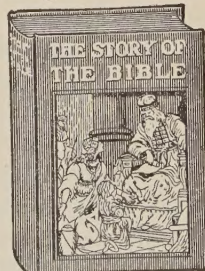
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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 35

JANUARY, 1929

No. 1

## EDITORIAL

Just as we go to press we received a telegram announcing the death of Dr. George Boddie, one of our valued Contributing Editors. The CHAMPION family will greatly miss him. Our prayers and sympathies are with Mrs. Boddie and the family.

### A New Year's Greeting to the Champion Family

**N**INETEEN Hundred and Twenty-Eight is gone! The books are closed! The record has been made! We cannot change it! *God* cannot change it. We must face it "in that day." This is an unchangeable law. The blood of Christ covers our sins—yes, praise His name! but we must *all* stand before the judgment seat of Christ to give an account of our *service*, whether it has been *wood, hay, stubble*; or, *gold, silver, precious stones* (1 Cor. 3:12).

There is nothing in all the world more seriously solemn than this. Is there, then, no way to change the mistaken investments we made for the Lord? None! No way to redeem the wasted time and opportunities? None! If we ask Him to for give us will He do so? Yes! But will He not then change the record? No! The Book is closed and sealed and will be opened when we stand in His presence.

But—how about this New Year of 1929? We *may* live another year, by His grace. We *may* be spared for service. We *may* make it a good year for Him—bringing in sheaves, building up others in the faith, bestowing our gifts

for soul-saving service, living a clean-cut, fully separated life to His glory.

We may profit from the mistakes and failures of 1928 and make 1929 a glorious year, a Jubilee Year, for our loving Lord, and one of the *channels* through which we may work is that of helping to increase the circulation of THE BIBLE CHAMPION.

This is something in which *all* may have a part, men and women—young and old. A plain, practical, possible service! Carry a copy of THE BIBLE CHAMPION with you as you go out among your neighbors and friends. Tell them what a blessing it is to you. Show them some of the splendid things it contains. Tell them that you are not seeking any financial compensation to yourself,—that it is a love service with you and you want them to have the privilege of reading the best religious magazine in the United States!

Who is there of us who read this appeal who could not do this—*if we will*? Let us pray about it! Put it to the test! Help THE BIBLE CHAMPION! God will bless you and make you a blessing in the doing!—T. C. H.

**T**HE November issue of the BIBLE CHAMPION is on our desk. As is usual with that publication, it has a rich table of contents bearing on theological and religious questions. As a sane and able proponent and defender of the evangelical Christian faith, this monthly is, in our opinion, unsurpassed. While scholarly, it is also practical; and hence it is calculated to be of great assistance to ministers and Christian workers in dealing with the problems with which they come in contact. It should have a much enlarged circulation. Every orthodox preacher and many of the laity ought to take it, and no public library ought to be without it.—*The Southern Methodist*.







C.) over 20; in Zephaniah (630-620 B. C.) 25; in Nahum (660-620 B. C.) 8; in Micah (730-695 B. C.) over 60; in Isaiah (740-700 B. C.) over 500. This last is most significant. Every chapter of Isaiah contains some allusion to facts in the Pentateuch. The historical references are numerous; there are allusions to the so-called Priest Code; there are quotations, with very close verbal correspondence, to Joshua and Judges. Facts in every book of the Pentateuch are clearly referred to. And all this 300 years before Ezra!

In the prophecy of Amos (760 B. C.) there are over 80 references to the Pentateuch; in Hosea (785-740 B. C.) over 120; in Obadiah (845 B. C.) a number; in Joel (8th century B. C.) over 40; in Jonah (9th century B. C.) more than 10.

Let us sum up. In the books of sixteen prophets we have found over 1,600 references to the Pentateuch. Each one refers in some way to the writings of Moses. Furthermore, in seventeen Psalms Dr. Howard Osgood enumerates 214 more or less direct quotations from the Pentateuch; of which 52 are from Genesis, 106 from Exodus, two from Leviticus, 40 from Numbers, and 14 from Deuteronomy. The

case is still stronger. In First and Second Samuel there are 10 references to the Pentateuch; in Ruth 19; in Judges 20; in Joshua 21. Thus sixteen books of the prophets, the Psalms and four historical books make citations from the writings of Moses in the Pentateuch.

Then Dr. Campbell sums up the evidence he has adduced. He has shown the following leading facts to be established: 1. Deuteronomy, instead of first appearing about the time of King Josiah, must have been written by Moses. 2. Deuteronomy, by all the evidence, is complementary to the other books of the Pentateuch, because it presupposes them and is based upon them. Many things in Deuteronomy are absurd if the other books did not precede it. 3. The frequent citations in the later books of the Old Testament from the Pentateuchal books connote that the latter must have been in existence before the former were composed. 4. Most impressive of all is the fact that Jesus, the Son of God, bears clear testimony to the writings of Moses, and in such a way that he could have meant nothing else than the Pentateuch. He says: "Moses gave you the law" (John 7:19); "Moses wrote of me" (John 5:46).—L. S. K.

## Putting Intelligence into Religion

**I**NTELLECTUAL development is no guarantee of moral development. The two do not inevitably go together. A very prevalent view which is as erroneous as it is prevalent assumes that mental culture will be accompanied by moral refinement. Both history and observation contradict this assumption. We are well acquainted with men whose intellectual efficiency is beyond question but whose moral character is of the lowest order. Something must be added to intelligence to make it really worth while. Many artists, scientists, orators, statesmen, live on a level so low as to designate them as abnormal or subnormal.

Astronomers tell us of binary or what are known as companion stars, one of which is dark and the other bright and the dark star is ever throwing the bright one into eclipse. So it is with the intellect and the moral sense. They are necessarily in close fellowship, but however luminous the mind may seem to be, a low morality will put the intellect in the shadow. As to which is the more important, intelligence or ethics, there can be no question. Both are of tremendous value when their rela-

tions with each other are right.

We are emphasizing these days, physical culture. But however perfectly one may be developed physically, that alone could not give him any especial degree of eminence. You would not think of comparing an athlete with an artist. The highest quality of power is spiritual power. The highest degree of excellence is along spiritual lines.

"Cease to do evil, learn to do well." In this text we find a definite declaration or suggestion that the Christian virtues never reach a commendable degree of excellence in life without patient and persevering study. We have not sufficiently emphasized the word "learn" in this text. Such qualities of character as truthfulness, kindness and generosity are perfected only through painstaking and sacrificial effort.

Parents often treat their children as though they had a right to expect the full efflorescence of virtuous character without effort or culture. Parental despair over defective character in childhood is a mistake. The possibilities of development are measureless. Any man who exhibits in a high degree noble qualities has been obliged to learn to express those qualities



through years of self-discipline. While it is true morality and spirituality stand at the very apex of character, it is also true that only putting intelligence into character will make it what it ought to be.

### Intelligent Religion

It is often assumed that religion is something apart. It is assumed also that it gains its highest expression through some inner urge without any particular intellectual effort. It is very possible that religion itself shall lose all of its vitality and most of its virtues by being divested of intelligence. There is an emotionalism which is often mistaken for real religion. The Christian Religion pre-eminently demands earnest, conscientious thinking. It is a rational religion. It appeals pre-eminently to the intellect and demands the most serious intellectual consideration.

One of the reasons why Christianity is its own apologetic and needs no excuse for its claim is because it is so pre-eminently intellectual. When we say this we recognize that the average individual is sufficiently intelligent to understand the great fundamentals of the Christian Faith. One of the striking features of the Christian Gospels is this,—they are understandable, by even a normal child mind. Now all this does not mean by any means that naturally, unassisted and without intellectual application the best and the most can be gotten from the Holy Scriptures.

### Putting Intelligence into Scripture Interpretation

"A wayfaring man, though a fool, need not err" in his interpretation of the salient features of the Word of God. That is to say he may know enough to insure for him moral growth. This does not lessen the fact that Scripture interpretation does demand genuine intelligence.

We would have not nearly so many eccentric, financial and untrue interpretations of Scripture if the interpreters themselves would think deeply and think through. The idea that you can open the Bible anywhere in a haphazard manner and read into or out of any text of Scripture just what you seem to find there is perfectly absurd.

All Scriptures are interrelated. Proof texts have been proverbially abused. Pet schemes and pre-conceived theories are bolstered up by texts employed without intelligence. If anywhere in the world we should be expected to use our brain it is in the study of the greatest of all books. Irrational and absurd conclusions are reached because people do not put intelligence into Scripture interpretations.

### Putting Intelligence into Religious Appeal

A vast deal of the evangelistic work has miscarried because of a lack of tact and common sense in presenting the Gospel appeal. In the awakened enthusiasm of a new conversion men and women are supposed to be adequately equipped, to give the Gospel message successfully. It is true that one may simply and earnestly narrate an experience which in itself constitutes a powerful appeal. But it is also true that this same experience should be intelligently given and becomes much more effective when it is thus presented.

The appeal for an educated ministry is no vain appeal. While it is true that if one must choose between the two, intelligence without religious experience or religious experience without a very imperfect intelligent understanding of it, the latter is to be preferred because it does go to the heart of true religion; how much better, though, when a profound thoughtfulness and a studious preparation equips one to tell his own religious experience most effectively.

### Putting Intelligence into Organized Christian Effort

Why is it that in every department of business except religious business one of the first requisites is an intelligent understanding of the business itself? The watchword of to-day in every business organization is efficiency. We sometimes think it is carried to an extreme. How can a given amount of energy be invested to bring the largest returns? In answer to this we find organization carried to the nth degree.

Yet somehow Church business is supposed to take care of itself. No wonder many churches go limping along ineffectively and with meager success when the business men who are members of the Church do not think it worth while to invest their time and money in Church progress. If anywhere on earth business men can invest their intellectual force and their business experience to advantage it is carrying on the Lord's work. Here is the greatest of all organizations. And here, if anywhere, the keenest mentality should be employed. This pertains not only to the Church organizations, but to all the allied Societies and Philanthropies connected with the Church.

### Putting Intelligence into Christian Service

All the changes have been rung in late years on the word "service." It is quite proper it should be so. Sitting on a cloud and singing



psalms will not be the occupation in heaven. A religion which does not head up in some genuine ministry is certainly not the religion of Jesus.

But here again, let us understand that simply being busy neither implies devoutness of heart nor an intelligent conception of Christian service. Just as one may walk in circles and never arrive anywhere so much of our Christian service is simply a continuous fussiness, a running to and fro, without arrival. Machinery is important, but it is useless unless there is energy to carry it on.

Our Organized Philanthropies fail when they might succeed because they are so often conducted inefficiently and in a slipshod manner. "Use your head" is a very proper admonition, to all who are engaged in what is called Christian Service, or Philanthropy.

#### Putting Intelligence into Spiritual Activity

The very highest order of activity is spiritual activity. There is no energy comparable with soul energy. But however exalted our ideals spiritual may be let us remember that these ideas can never be practicalized without intelligence. Prayer itself should be employed thoughtfully. Putting intelligence into prayer as a habit will enable one to use prayer advantageously. Worship itself, however much we may admire spontaneity in it, is vastly more effective when intelligence is put into all of its formal features. All lines of spiritual activity demand thoughtful consideration.

#### Putting Intelligence into Ethical Requirements

Are the moral demands and ideals merely the results of custom or are they intelligent? To do things just because we have been accustomed to do them is not sufficient reason. Habits of life become easily fixed and moral requirements are sometimes due merely to custom and not because of some underlying principle.

Legislation along ethical lines deserves far more intellectual consideration than it usually gets. There are always people with abnormal ideas of what life ought to be. There are those who are so constituted that the austere and the forbidding occupies most of their time. Both the "Thou shalt nots" and the "Thou shalt" must be supported by something more than mere precedent.

Education and environment have much to do with our social ideals and ideas. It is quite

right this should be so. It is not right, however, to demand of other people standards we have adopted for ourselves unless we know those standards have been intelligently adopted. Our prejudices and preferences play an important part in life. We are opposed to this and we approve that. And often without asking a single question as to the sanity of our position!

Our next editorial will consider the vitally important subject *Putting Religion Into Intelligence*—A. Z. C.

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## Her Faith Wrecked



ONLY lately *Plain Talk* cited a case that is likely typical among college students and should arouse the sympathy of every friend of education. A lady student, evidently groping in the dark, writes: "I suppose I am an atheist, certainly an agnostic. I know a little about biology and chemistry and physics—not much; a little more about history and comparative religion. Probably I know just enough to make me realize that I don't really know anything. But I have decided that Jehovah is not for me—nor am I able to credit the Trinity. It just won't go down. I wish it would go down, for, to be sure, faith is a wonderful feeling. I know, because I once had it. When one is sure, one can let the rest of the world go hang. But as things stand with me now, it is I who can go hang. Not having any God on whom to cast my burdens, I must struggle with them alone, must myself be God. And I feel very inadequate at the task. My rational friends say, 'Yes, but wouldn't you rather see things straight than be ignorantly happy?' That's a beautiful theory, but my answer is, No. What difference does it make whether I see things straight or not? As a matter of fact, I don't. I'm all mixed up."

What are we doing to save students in these faith-wrecking institutions?—F. J. B.

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"Be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." The Christian life is a great daily warfare against all allurements and excuses and neglect, and against being drawn away by secular people and activities, from "the work of the Lord," in which we are to abound, be unmovable and steadfast, God helping.—Rev. George H. Lee.



## A Word Spoken in Due Season



WORD spoken in due season, how good is it? The people who read the BIBLE CHAMPION and believe in its mission and message are the best people to say a good word for it whenever they can. Our readers are earnest evangelical believers. They know the truth of Christian and Christ by experience. They want to share that experience with others. They are not so selfish as to want to keep the joy and blessing of salvation to themselves.

The CHAMPION proclaims and upholds the truth of historical and experiential Christianity in every number. It is evangelistic. So you, dear reader, who are anxious for the welfare of souls, can do no better work than to get people to read this magazine. Who knows how many souls you may win, in that way, to Christ and to an immortal destiny with Him?

Our readers believe in upholding "the faith once for all delivered." They do not believe in laying down their arms supinely, and resting at ease in Zion, while the enemy is trying to destroy the very ramparts and citadel of our precious faith. The CHAMPION supplies you with material from month to month for the defense of the gospel. It shows how rational, scientific, philosophical, and especially how relevant to human need true Christian doctrine is, because it supplies the sovereign remedy for all the ailments of the world. The CHAMPION constantly sets forth the beautiful correlation of true Biblical Christianity and the results of real science. In this scientific age that is very important. We can in no way do more good than by getting as many people as possible to subscribe for the CHAMPION and become regular readers of its pages.

It is important to know how people are thinking on the subject of religion. What is the attitude of men who are supposed to be the leaders of thought? Are they for or against full-toned Christianity?

All people ought to be posted on the present conflict between modernism and evangelical Christianity. The CHAMPION will give them the desired and needed information. Of all the periodicals published in this country, none are more outstanding in defense of vital religion and orthodox Christianity than is the BIBLE CHAMPION. Indeed, it contains month by month more articles upholding the evangelical faith and pointing out the errors of the reductionists than any other magazine in the country. That is a cogent reason why the

CHAMPION should be circulated far and wide. People ought to know about the crucial situation just now obtaining in the Christian church. Note the new books that are reviewed every month in this journal.

The Modernists themselves ought to read the CHAMPION. If they did, they would learn many things they should know. They ought to be fair enough to read both sides in the present controversy, just as we do who belong to the CHAMPION family. Then they would see that many of their statements are not well taken, and many of their claims cannot be maintained. They certainly ought not to hold on *blindly* to their anti-evangelical views.

The CHAMPION believes in polemics of the right kind. But it also contains many articles of a devotional character, adapted to deepen the spiritual life of their readers. Much expository matter also appears in these columns. Thus, by increasing the reader's knowledge of the Bible, his spiritual experience is enhanced.

May we also ask you to tell your friends about the CHAMPION? You can speak a good word for it. We find that many people who are interested in the cause of true Christianity do not even know that there is such a magazine as this one. Tell them about it.

Why should not evangelical preachers recommend the CHAMPION to their parishioners—even offer to forward their subscription to save them some trouble. Some of our earnest preacher friends are doing this very thing. Wont you try it?

If evangelical lecturers would commend the CHAMPION as they go from place to place, explaining what the CHAMPION stands for, many people would be anxious to subscribe for it.

Try this some time: Show your CHAMPION to newsdealers and bookstore men, and ask them to keep a supply on hand for sale.

You might also order some free printed circulars from the publisher and distribute them judiciously. They just fit into your envelope. When you write a letter of any kind, why not just slip a CHAMPION circular into the envelope?

Tell people that the men who conduct this magazine are men of stalwart faith and self-sacrificing spirit. The publisher does not sue the magazine to enrich himself, but gives his time and effort as a labor of love. He loves the cause of Christ, and feels that it is his vocation to serve Him through this publication.

Then, look at our list of Associate and Co-




tributing Editors. Can you find a more outstanding roster of names at the masthead of any other magazine? And every one of them stands upright. He has the "*hier stehe ich*" sort of faith. There are no wobblers in the CHAMPION outfit.

Will you be a worker, dear reader? Will

you help us to do more good by circulating the CHAMPION more widely? May be you could afford to subscribe for it for a friend or for a college or seminary library. It would make a most valuable and acceptable New Year's gift! —L. S. K.

## A Revealing Test

HE New York *Herald Tribune Magazine*, which is ever on the alert for all sorts of news and discussions, published in a recent issue the results of a questionnaire on the subject of religion. The test was given to a co-educational group of students in the University of New York City. We cannot take the space to recite everything in this report, which is given in the said journal at considerable length. But we wish to call attention to several revealing facts.

"The effect which evolution had on religion was very marked," says the writer. "Of the 393 students believing in it, 291, or 74 per cent., declared that this theory had affected their belief; 9 per cent. had their faith strengthened by it, while 206, or 71 per cent., experienced a destruction of their faith; 102, or 26 per cent. of those who believed in evolution, said it had no effect on their religion." However, this last class "were mostly students who had never had any religion, or who had lost it before they had reached the study of evolution."

It is plain from the writer's recital that those who claimed to have had their religion favorably affected by evolution were not students who accepted vital evangelical Christianity, but who had fixed up their religion to suit their rationalistic conceptions. So some of them said, "There is no conflict between science and religion." Others said, "Both science and the Bible glorify God."

What they said, taken in its literal sense, is true; but of course everything depends on what they meant by science and what they meant by religion. The orthodox Biblical believer holds that the Bible, literally accepted, agrees with the actual findings of science, but does not accord with the unproved speculations of many of the scientists. It is evident of real and vital Biblical faith with these students, and that only those who had "fixed up" both their religion and their science to suit themselves found that their religion and their

science did not come into conflict.

It is interesting to get the various ways in which some of these students looked at religion. In depicting the kind of religion he wanted, one of them put his thesis in this way:

"A practical religion, based on fair play to your fellowmen, eliminating mysticism and exorcism and needless talk of the hereafter. Rather let us do well today in living a full life by spreading the principles of right living, of a tolerant spirit and faith in our fellowmen."

Quite a misty and anemic kind of religion, surely! What harm does belief in the hereafter do to the human family or to any individual thereof? Have the atheists of the world been especially noted for their humanitarianism? Do many of them go into the slum districts to give aid to the poor? We have lived in several communities where there were small coteries of infidels, but have never known one who was noteworthy for his charitable spirit and activity. We have known many Christian people who have worked directly among the poor and outcast, and many more who have helped to support charitable institutions; but we confess that we have never heard of atheists engaging in such benevolent work. The fact is, the people who are so opposed to the doctrine of a future state of existence are noted chiefly for their criticism of people who believe something religiously that is worth while.

Of course, all Christian people believe in "spreading the principles of right living," and were engaged in promulgating those principles centuries before the youthful student was born, and so he has added no new suggestion to the thought of the world. Christian people also believe in "a tolerant spirit," for they do not want to force or browbeat any one into believing. As for "faith in our fellowmen," Christians believe in that, too—that is, trusting everybody who is worthy of being trusted. But faith in one's fellowmen will not save any one from sin, nor will it solve the deep problems of human life. We have never seen or heard of a proposed substitute for Christianity



that has any superior attraction. The fact remains that the Christian religion is the broadest religion and system of truth in the world; for it gives "promise of the life that now is and of that which is to come" (1. Tim. 4:8).

It is gratifying that the writer of the *Herald Tribune* prints a sensible paragraph by one of these university students, who says:

"A careful study of religion leads one to see no opposition between religion and science. The wonderful order and beauty of the universe lead naturally to a belief in an original cause. The longer one lives, the more certain one becomes that God—a divine spiritual Being—is constantly ordering the affairs of the universe, and that man, performing his duty with complete trust in God, will ultimately attain real happiness."

## The Living and the Non-Living



HERE is a fundamental difference between them—the living and the non-living, the mineral and the organic realms. Of course, the evolutionists are constantly trying to break down this distinction, just as they try to blur all differentia. In order to account for life some of them hold that matter is eternal; that it has always had within it the potencies of life, so that, at a certain time in the remote past, perhaps billions of years ago, what we know as a living cell came into existence by means of a purely physico-chemical process, and from that primordial germ-plasm all the protean forms of life as we know it today have been evolved.

In this way the line of demarcation between the living and the non-living is rubbed out. Well, what are we to think of the theory? First, it is pure speculation, because no one can go back billions of years and behold and demonstrate the process. Secondly, we do not see the non-living developing into the living today; therefore we have no right to assume that nature functioned differently at some time in the past than she does now. Thirdly, it is not probable that at a certain time and place just one cell came into existence when no others were produced. That would have been different from any process of nature which we know today, and therefore would destroy the doctrine of uniformitarianism, which is one of the foundation-pillars of the theory of evolution.

But, leaving the realm of speculation, let us enter the domain of empiricism or experiment

The wonder is that all students, as well as all other people, do not see that such a belief is the most rational and uplifting. After canvassing all the answers of these university students, the statistician is constrained to sum up the matter in this way: "There seems to be a desire to act rightly, and there certainly is a yearning for something that will complete these young lives."

We would suggest that the only thing that will satisfy that yearning and complete those young lives is faith in the incarnate Son of God and the redemption He wrought for mankind. Such a faith, bringing experience of its truth, will ennoble the present life and irradiate the life to come.—L. S. K.

—that is, of real science—and see for ourselves the impassable gap between life and non-life. Here is a living grain of wheat in a normal condition. Plant it in the soil, and see whether it will not in the course of time grow into stalk and produce a ripe head of wheat-grain like itself. You know it will.

Now take another grain of wheat just as normal as the first. Place it on a solid stone block. Crush it beneath your heel, so as to smash the germ-plasm. Now gather up the macerated parts and plant them in the soil under precisely the same conditions in which you planted the first grain, and see whether they will grow. You know they will not. Therefore you have proved right here and now by actual experiment the essential difference between dead and living matter. *Omne vivum ex vivo*. Which was to be proved.—L. S. K.

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## Notes and Comments

### Blessed be both Rest and Work!

Here is something so well expressed by Dr. M. G. Kyle, in an editorial in *Bibliotheca Sacra*, that we capture it for our readers. After months of strenuous toil in his archeological work, he had been resting a while on the shore that was carrying him over the blue waters of the Mediterranean Sea. But in three days he was back at work again. He says: "Now, after three days of such rest, my note-book and pencil are out again. Blessed be work! I hope heaven will be a busy place. The idea of s



ting forever on a rainbow and swinging one's feet does not appeal to me." We devoutly share Dr. Kyle's hope that heaven will be a busy place.

### Long Evolution—Short Existence.

From the same editor's repertoire we pick out the following very apt remarks: "Professor Leuba, who gained notoriety some time ago by a questionnaire purporting to prove that belief in immortality is on the decline among college and university people, has appeared again above the horizon. This time it is to claim close moral kinship with the beasts, especially apes and dogs and elephants. It is strange that those who believe so confidently in an all but infinitely long development in the past, are yet so absolutely sure of its abrupt termination in the immediate future." Yes, think of it! It required billions of years to evolve a Leuba; he will live a few years, and then be blotted out forever! Can thoughtful and earnest people accept such a doctrine?

### The Fine Art of Praising.

Paul had cultivated this art. Note the urbanity of his letter to the Christians at Rome: "First, I thank my God through Jesus Christ for you all, because your faith is spoken of throughout the whole world" (Rom. 1:8). While he could rebuke, as is shown elsewhere in this epistle and in his other writings, yet he possessed the spirit of appreciation, and was not afraid he would "spoil" people by praising them for something that was worthy of commendation. Here is a good lesson for parents. Do not always correct and scold; say a kind word of appreciation when your children do something that deserves it. Here is also a hint for ministers. We once heard a parishioner say, "We never can please our minister. Often, after we have worked the hardest for the church during the week, he will preach a most scoring sermon the following Sunday." It is a pity for a minister to give his people the impression that he is lacking in the fine art of appreciation.

### The Right Reason for Praise.

In the Pauline verse above cited it is to be noted that Paul lauded the Christians at Rome because of their faith. In this place he did not praise them for their good works. That he did in many other places where it was deserved; but here his chief concern was for what they believed; in what and in whom they put their trust. Paul did not emphasize the first thing to be "a way of life," but a truth to be accepted by faith. He knew well enough that the

right kind of faith, the faith of the heart, would transform the life; whereas a wrong kind of belief would lead to a wrong kind of a life. Therefore Paul was profound and fundamental when he eulogized his fellow-Christians because of their faith, which was so conspicuous that it had given them a good reputation over the whole known world.

### The Human Face and the Critical Temper.

If people do not "wear their heart on their coatsleeve," they do, to a large extent, wear it on their faces. Look at faces around you. Here is one that bears a kindly, cheerful expression. You can almost invariably judge what is the disposition back of such a countenance. But it is such a pity that so many faces have a sour or bitter expression, as if their possessors were thinking most of the time of the faults of people whom they dislike. They are critical. They are lacking in the spirit of appreciation. They do not see the many good qualities in the people around them. The presence of such feelings toward others gradually creeps out into their physiognomies, and in that way advertises itself. The same is true when people live in an atmosphere of doubt. A dissatisfied look settles on their countenances. The people who are happy in their faith in Christ and His redeeming grace wear a bright, cheerful and contented look on their faces.

### The Bible and our Problems.

If the Bible is true—and we do not mean by the "if" to imply any doubt of it—how beautifully and rationally our major problems are solved! For example, whence came the universe, and what are its purpose and destiny? It is all plain if you accept the Bible. Whence came man? Why is he here? What is to be his destiny? No darkness about that problem if you accept the Bible. Man and the universe came from God—the personal, all-wise and all-powerful God. Then they must have been created for a wise purpose and will attain a glorious outcome. That is just what the Bible makes as clear as noonday. What a Book!

### The Dark Side of our Problems.

Suppose the Bible is not accepted as true; then what is to be said of our problems? Are any of them solved? Then whence came man and the cosmos? Who knows? No one. Then why is the universe here and why are we here? Who knows? No one. Yet these are the very problems that ought to be clarified for us in a satisfying and rational way in order to make



our lives noble, inspiring and worth while. If we know that we are God's creation, and why He has given us a being in the world, and the destiny He has prepared for us, then we can run the race set before us with courage and good cheer, "looking unto Jesus, the Author and Finisher of our faith." Then we need not run at random; we need not fight the empty air; we need not grope our way hesitantly and perilously in the darkness. We are walking in the light.

### Who Prepares our Eternal Home?

How comforting are the doctrines of Holy Writ! Christ said to His disciples, and through them to us: "I go to prepare a place for you." That is just as it should be. Our Lord is the one person who is best fitted to do that gracious work for us. Because He is the eternal Son of God, He knows all about eternity and infinity, and therefore knows just how to prepare for us a habitation in the infinite and eternal realm. Moreover, by virtue of His deity He knows all about the deepest needs of each one of us, and thus knows what kind of a habitation would suit us best in the heavenly realm.

### The Bible an Organism.

By this heading we refer to the divine unity of the Holy Scriptures. In everything fundamental they cohere from beginning to end. In this wonderful book we find the same doctrine of God set forth, progressively revealed. From the beginning He is represented as one God, personal, all-wise and all-powerful, with a perfect balance of all the attributes that belong to the divine Being. Here is also the same doctrine of creation; also the same doctrine of man, a personal being, endowed with freedom of choice, capable of sinning, and yet capable of being redeemed; created in the divine image, yet capable of losing it through sinful choice; but also capable of being saved from sin and having the divine image restored; made for an immortal destiny; all of this progressively revealed without contradiction between the less and the more developed stages. In the early chapters of the Bible Paradise created and lost are depicted; in the last chapters we see Paradise restored. What a wonderfully unified system!

### The Well-Balanced Biblical Teaching.

By this heading we mean that Biblical teaching is not one-sided as is the teaching of mere human wisdom. There are the relation and relative importance of the present life and the fu-

ture. There are people who place an over-emphasis on the future life. They spend precious time, time that might be spent more profitably otherwise, in dreaming about the heavenly life or in trying to figure just what the future operations of God will be. On the other hand, the infidels and some of the Modernists want to lay all the stress upon the present life. They talk and write in a derogatory way about making any preparation for the future life. They are secularists pure and simple. No such one-sidedness characterizes the teaching of the Bible. Note its well-poised and all-sided teaching: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come" (1. Tim. 4:8). Is not that much more rational and satisfying?

### A Chinese Caricature.

From a correspondent we have received a copy of the North-China *Daily News*, which is said to be one of the most important and influential daily papers in China. As a rule we do not care much for cartoons; but this paper presents one that deserves to be mentioned. One of the foremost Chinese artists has perpetrated a cartoon on Professor Roy Chapman Andrews' famous natural history expedition to the Gobi desert in Mongolia. It represents Mr. Andrews coming "back" with his latest finds in Central Asia." The leading automobile is carrying the "live prehistoric man," who certainly is a sight to behold, with his ugly, leering mug. Another auto carries a heaped-up load of dinosaur eggs. Another bears the "first China pony," which certainly is a queer specimen. We simply call attention to this cartoon to show that some of the foremost people of China look upon this expedition, with its "valuable" finds, as more or less of a joke. But the joker ought to remember that the finding of the first dinosaur eggs is destined to advance our civilization and culture in an extraordinary way! Just wait and see!

### Why Students Lose Their Faith.

One of our editors contributes an article this month on a questionnaire addressed to some co-ed groups of students in the New York University. Read what he says about it. Sometimes the question is raised why students going to a college or university lose their faith. Some people want to lay the chief blame on the students themselves or on their parents and home life. For example, it is said that the students could not be very well grounded in their faith before they go to college or they would not succumb to the skeptical teaching. But



how about the professors themselves? They are no longer young and immature. Yet they have lost their faith in religion, if they ever had any. If they have yielded to doubt, and are now promulgating it after they have reached the years of maturity, how can you expect young students, perhaps just out of their 'teens, to be immune from skepticism? Of course, those young people so early in life have not had time to investigate the whole theological system. Most of their parents are busy people and have not had time to give their children a thorough course in Christian Apologetics. Then when the young person hears a learned professor—or one whom he regards as very learned—scoffing at Christianity, it cannot help affecting him. He is almost helpless in the hands of his infidel teachers. Can you blame him? No! Put the chief blame where it belongs—that is, on the skeptical professor and the authorities who permit him to sap the faith of innocent youth.

#### Unreasonable to Blame the Young Students.

How unreasonable it is to blame the youthful students who lose their faith when their professors teach skeptical doctrines! For the most part such young people have had no opportunity to take courses in philosophy, psychology and theology. They are comparatively ignorant of science. In their immaturity it is impossible for their parents, Sunday School teachers and pastors to give them instruction in these erudite disciplines. Thus they cannot possibly be safeguarded at every point. So when a professor, who is reported to be a man of profound learning by virtue of the very fact that he holds a teaching position in a great college or university, scoffs at Christianity as if it were believed only by uninformed people, how are the helpless young people to defend themselves? Even if they should speak out in the classroom in the midst of a lecture, they would often be treated with humiliating scorn. In such circumstances, if there must be professors who are unbelievers and who drag their unbelief into the classroom, in all fairness provision should be made for the employment of scholarly believers who are able to counteract the baleful teaching of the skeptics. In this way the young students would get the arguments on both sides of the religious question, and thus would be able to draw more intelligent conclusions.

#### But Why Undermine Faith at All?

That is a question that may well be asked. Why should teachers in any of our schools

desire to undermine the Christian faith of young collegians, and why should they be permitted to do so? Will it make them better citizens? Do young people become more virtuous, more honorable, more devoted to the service of their fellowmen and their country by giving up faith in Christianity? Are unbelievers more useful and loyal citizens because of their infidelity? Do they live more uprightly? Are they made happier by being turned into agnostics or atheists? Is it not rather the case that they lose their high moral sensitiveness when they lose their religion? Moreover, as a rule they become scoffers rather than helpers. Many times they become afflicted with *Superioritis*, and whenever a person contracts that disease his sympathy for and good will toward his fellowmen are destroyed. There is nothing that fills people's minds with more conceit and pride than does infidelity. Read their own literature and see for yourself.

#### The Crudeness of the Theory.

We hope that this language is not too severe. It is plain talk, but there is back of it no bitterness of feeling and no desire to scoff at any of our fellowmen. Our remarks are occasioned by the arrival at our editorial desk of a magazine which is vehemently devoted to the advocacy of the theory of evolution. What picture greets us on the first page? The picture of the Neanderthal Man, "modeled by Dr. J. H. Gregory, of the American Museum of Natural History, New York." He is represented as one of the forbears of the human race according to the dominant theory. Well, he certainly is rude and crude and coarse and brutal looking enough to suit the most unrefined taste. Moreover, he has a very ferocious look, almost murderous. If one of our highly educated professors should happen to meet such a fierce looking creature alone somewhere, he—the professor—would be frightened out of his wits. Yet there are many people in the world who want to insist on tracing their pedigree back to such a creature. Besides, these people believe that they have reached their present advanced and civilized status because this creature and others like him were engaged for thousands of years in a bloody warfare with animals and other partially human beings!

#### A Better Kind of a Picture.

For refined, cultured and clean-minded folk we would suggest a better kind of a picture of the primeval man, the ancestor of the human family. We would depict him in an upright position, graceful of form, clothed in a



beautiful garment reflecting his high and holy origin. His face wears a look of intelligence and kindness and purity, and is aglow with joy as he looks up towards heaven and praises his Maker who created him in His own image. There is nothing fierce and beastly about his countenance, and no evidence that he would hurt the most helpless creature in all the realm of nature. Instead of a brutal expression on his face, a spiritual glow shines from it, indicating an inner life of concord and balance of intellect, emotion and will. Every feature and every movement indicates that he is God's nobleman, and has been created for a great purpose and destiny. Would not such a picture of the primeval man appeal to people of refined tastes and ethical character and spiritual culture?

### Sir Oliver Lodge Speculates.

This great scientists has recently been adventuring into speculative regions and hence has won a place in the newspapers. Speaking at Morley College, Westminster, he proclaimed his opinion that the moon would collide with the earth some millions of years from now. He based his conclusions on what is known as the dissipation of energy. As the millenniums go by, the original force with which the moon was flung off from the earth will spend itself; then at a certain moment after the centrifugal force has been expended, gravitation will draw the nocturnal luminary down to the earth, and there will be a general smashup. It is something of a comfort, however, to know that this catastrophe will be deferred for several millions of years. Perhaps meanwhile the Sovereign of the universe will exert His omnipotence a little bit, and thus will keep the moon in its orbit for the benefit of the people who may be living at that remote period. Let us hope for the best. It is just possible, too, that in the "new heavens and the new earth, wherein dwelleth righteousness," there will be no such a thing as the dissipation of energy, for the Lord God omnipotent will reign.

### Here is More Speculation.

In spite of the saying that scientists never (?) speculate and always stick to the facts (?), we find another bit of conjecture in one of the metropolitan papers. Professor Charles B. Lipman, of the University of California, reports that he has found living organisms caged, as it were, in rocks at a depth beneath the surface of the earth of several hundred feet. Some of them were found in Pre-Cambrian rocks and others in pleocene. How

long these micro-organisms have been embedded in those rocks and preserved alive nobody knows. Another scientific writer forthwith indulges in scientific (?) speculation. Suppose all advanced life on this earth were destroyed and only these tiny organisms remained, it is probable that they would evolve—given enough time, of course—into higher forms of a type of which we can have no conception. Well, why not try the experiment with those cells, now that they are at hand. Place them in a favorable environment and give them a chance. We venture on a bit of guess-work—namely, that those organisms, if they reproduced other organisms at all, would reproduce only "after their kind," following the Biblical model and law.

### Moffatt Fellowships with His Kind.

The following item, clipped from the *South-ern Methodist*, tells its own story and points its own moral: "Unitarian ministers held an institute at Deerfield, Conn., the first week in September. One of the speakers on that occasions was Dr. James Moffatt, noted as a Bible translator and now a professor in Union Theological Seminary, New York. More and more the liberals in other denominations are fellowshipping and co-operating with the Unitarians, who deny the deity of Christ." The reflection may be added that the above fact gives a clue to the reason why Dr. Moffatt, in so many places, instead of translating the Hebrew of the Bible correctly, has glossed it to fit into his subjective liberalistic views.

### How the Bible Always Fares.

In a recent radio talk Professor Theodore Graebner, of St. Louis, Mo., said some things regarding the Bible and its opponents that are certainly quotable: "Every little while somebody starts up and upsets this Book; but it is like upsetting a cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up; and when you overturn it again, it is right side up still."

### Science Need not be Atheistic.

The American Association for the Advancement of Atheism—the notorious Four A group—are mistaken when they declare that science has capitulated to atheism. So says our friend, the *Sunday School Times*. Professor Hauser, of Erlangen, Germany, is reputed to be one of the most distinguished anatomists of our time. In his autobiography he says: "The deeper I go into natural science, and the more the glorious wonders of nature disclose themselves, the closer do I come to the conclusion how far



science is from a real solution of the great world enigma. . . The teaching of pantheism can never satisfy me either. For to the conceptions of God must be bound those of consciousness of existence, capacity of thought, and free will. It is certain that a nation that has largely lost belief in God and in transcendental things falls irretrievably to the lower materialism and therewith to destruction."

### Note the Difference.

While the leading infidel group in this country are engaged in "debunking" the many things which they dislike, especially Christianity, the Christian people are engaged in trying to lead them from sin to virtue, to convert them from bad citizens to good ones, are establishing and carrying on many institutions of mercy which improve the physical and spiritual condition of many poor people, are sending the gospel of redeeming love to the ends of the earth, and are comforting people in their sorrows and cheering them with the assurance of immortal life and destiny. Yes, that is the difference between the infidel spirit and purpose and the Christian—one is engaged in the "debunking" business; the other is carrying help and hope to the children of men. To which crowd do you prefer to belong?

### A Creed and a Spirit-Guided Man.

An angel told Philip to go down to the Gaza road to meet the Ethiopian eunuch. The Holy Spirit told him to go and talk to the eunuch as he was driving along in his chariot. Then Philip "began at the same Scripture, and preached unto him Jesus." If he showed the eunuch how Christ fulfilled the Old Testament prophecies, the discourse must have been of considerable length. Then the eunuch asked to be baptized. Philip did not say to him, "It makes no difference what or how much or how little you believe," no, indeed; but he said: "If thou believest with all thine heart, thou mayest." Then, on the strength of Philip's expository sermon, based on the Holy Scriptures, the eunuch replied, "I believe that Jesus Christ is the Son of God." After this clear confession of faith, Philip baptized the eunuch. The lesson is obvious. The eunuch could not have made such a confession had the Spirit-guided evangelist not made a complete and satisfying explanation of the doctrine of Christ's person and work.

### Comfort for the Bereaved.

A short time ago the writer attended the funeral service of a good Christian man, a faithful worker in the church, a useful and

prominent citizen of the community. The officiating minister preached a most comforting sermon. He told the bereft family that they "need not sorrow as those who have no hope." With much beautiful speech and many choice quotations from the Bible, he spoke about the future life. He showed how unreasonable it would be to believe that the deceased person, who had lived so well, should now be blotted out forever. During the service, which held everybody's rapt attention, we could not help wondering what kind of a funeral service the infidels of the country would hold. Would they say to the bereaved ones that it is absurd to believe that the soul exists after the death of the body? Would they say to them that their loved ones have sunk into eternal oblivion? Would they assert that they would never meet the departed ones again? Indeed, what would they say? To eulogize the dead would simply make all the more terrible the thought of eternal annihilation. Let us just think the matter over seriously.

### Our Father's Home in Heaven.

By a study of the Greek text we have found something suggestive and uplifting in a familiar Biblical verse—John 14:2, the first part of the verse. It is usually translated thus: "In my Father's house are many mansions;" but that is hardly literal. The words used do not convey the idea of mansions in the sense of large, opulent and richly furnished dwellings. The word translated "house" is *oikia*, which means an inhabited house, a dwelling, a place where people live, thus differing from *domos*, which means only a building, whether occupied or not. So the word Jesus used really means *home*. The word translated "mansions" is *monai*; but the word "mansions" does not bear the significance of the word. It really means abiding places or abodes. So a literal translation of the passage would be, "In my Father's home are many abodes." It gives the impression that heaven is the Father's home which He had provided for His people, and in that home there is plenty of room for all. They will be cured of their homesickness forever, because they have gone to their eternal home. Heaven is represented in the Bible under many delightful metaphors, to indicate its richness and diversity to meet every human need; but the most comforting assurance is that it will be home forevermore.

### An Agnostic's Enigma.

Have we called our readers' attention to Sir Arthur Keith's great riddle? Well, this is what



it is: "Why are we here?" See his recent book, *Concerning Man's Origin*, page 10, of the Foreword. He says that religious leaders and men of science "earnestly desire to solve, if a solution is possible, that great riddle: Why are we here?" Another agnostic—Ernest Haeckel—entitled a book *The Riddle of the Universe*; and he certainly did leave it what he found it—a riddle. We also are reminded of another book, recently issued, called *This Puzzling Planet*. However, regarding Sir Arthur's "riddle," it is no riddle to the Christian believer. It is *a b c* for many a child reared in a Christian home and Sunday School. He knows from the teaching of the Bible why we are here. He might just say it in this way, but this would be the gist of his answer: We are here to love, trust and serve God and to do good to our fellowmen, and at the same time to prepare for something better in an eternal destiny. Is not that a reasonable and satisfying solution? Can anyone suggest a better? If it is true—as it surely is and must be—does it not make life worth while and fill it with a high and holy purpose? That is worth thinking over seriously.

### The Superman must Die.

Someone has raised the pertinent question, What is the use to evolve the superman if he must die? Is it worth while for generation after generation to engage in a terrible struggle for existence and dominance to produce a race of supermen, if every one of them, after a life of fifty to one hundred years, must lie down and die, and never even know that they ever had an existence? Surely such a doctrine cannot put a tonic into anybody's soul. The thought, "Well, what is the use of it all?" would paralyze all effort and quench all enthusiasm. Naturally men would feel that they had a right to the pleasures of life while they last, and thus would waste themselves in supine indulgence. Thus the doctrine of the superman would defeat itself. Men cannot live and do their best if they accept such an enervating dogma. With Christianity it is different; it teaches that each individual of the race has been created for an immortal destiny, and at the same time he is motivated to do all he can to encourage and help all other men to make their eternal calling and election sure. Think that over, too.

### Solid Ethical Thinking.

Solid thinking comes from the fertile brain of our stalwart evangelical friend, Dr. R. A. Meek, editor of *The Southern Methodists*: "The talk of an 'ethical revival,' as distinguished

from a revival in which souls are born again, with the usual accompanying emotion, is the emptiest balderdash. The teaching of ethics to a man while sin is in his heart is worth comparatively little. More ethics comes along with regeneration than all the moral philosophers in the world could impart to a person uncleansed of his natural depravity by the Holy Spirit. When a sinner is made a new creature in Christ Jesus, there is a solid foundation on which to predicate ethical instruction. That was the order of procedure of the apostles in their ministry. They first led men into the kingdom through the gateway of the new birth, and then taught them what their moral obligations were." Yes, Dr. Meek has set forth the right order in Christ's kingdom.

### Education for Two Worlds.

Some of the Modernists want a religion only for this world, and many educators want education only for this small mundane sphere. John Wesley's ideas were broader. Listen to him: "I ask, then, for what end do you send your children to school? 'Why, that they may be fit to live in the world.' In which world do you mean—this or the next? Perhaps you thought of this world only, and had forgotten that there is a world to come; yea, and one that will last forever. Pray take this into your account, and send them to such masters as will keep it always before their eyes." How does such broad-minded and high-thinking advice agree with the views of some of our muck-raking university professors?

### The Miraculous Woven into Christianity.

Few men have written more effectively against an emasculated religion than has Dr. W. H. Fitchett, whose books ought to be in every library. Somewhere he says: "The real motive of the critic is the desire to attenuate the miraculous element in the Christian story. But they cannot do this without tearing the Bible itself into rags. For the miraculous is woven into the very fiber of Christ's story. The biggest miracle of all is the entrance into human life and into human form of the eternal Son of God, and that makes possible all smaller miracles attending it, such as the sinless manner of Christ's birth."

### A Materialist's Advice.

In the *Bible League Quarterly* for October-December (p. 195) we read that Sir Arthur Keith, the noted evolutionist, made "a sad confession of blank materialism in one of the London dailies." To one of his corres-



pondents he wrote the following letter (omitting names): "If I had a satisfactory explanation of the world, I would rest content with it, and would not trouble about other people's doubts or criticisms. The state of mind to be avoided is that of uncertainty. If you are certain, then you can desire no more." Through faith in Christ one attains the certitude that gives rest to the soul. For the believer in Christ and the Bible the world is no riddle. It is a rational world, and is predetermined for a rational destiny.

### Definiteness of Doctrinal Expression.

Dr. Alexander Stewart was an orthodox thinker—the word "orthodox" meaning *straight thinking*. We clip the following from his writing: "Distinctness of doctrinal expression is an invariable outcome of spiritual quickening. When the spirit of God is working in men's souls, it is never difficult for them to frame their creed. They believe, and therefore they speak; and the speaking will embody no hesitating testimony. . . In a time of religious declension, on the other hand, there is always a tendency to remove the landmarks of definite theological belief. Truth is held with a loose grip. Its power has not become a matter of experience. Depth of conviction and clearness of enunciation give place to the specious attractions of speculative inquiry."

### That Downgrade Theory.

See what the theory of evolution does for Dean Inge, the well-known Modernist among the Churchmen of England. This is what he said some time ago at a meeting in Cambridge: "Supernaturalism has its uses as a protest against naturalism. But if we believe in an organic relation between the world, man and God, we cannot accept a regime of miracle and sporadic interference as ultimately credible." By "organic relation" he means the evolutionary hypothesis. If he rejects all miracles, he rejects Christianity, which is itself a miracle in the world's history. Then to call a divine interposition for the salvation of the world a "sporadic interference" marks the status of a mind which does not know the true and living God. A Biblical miracle is not an "interference;" it is a divine intervention for a sufficient reason, namely, the welfare of the human race. A true miracle, not a violation, but a modification, of a law of nature.

\* \* \*

"RELIGION costs, but irreligion costs much more."—Rev. George H. Lee.

## Wayside Gleanings

The Winona School of Theology, in Indiana, announces that the 1928 session was the best attended in the history of the school. Students were matriculated from 17 states and Canada, representing 21 denominations. The personnel of the student body was made up of schoolmen, ministers, and a few laymen. The increase in the student body of 40% over the previous year indicates the need of just such an institution. The faculty was made up of the following strong, widely-known professors from various theological seminaries and divinity schools: Prof. J. A. Huffman, D.D., Biblical Messianism and New Testament Greek; Prof. A. T. Robertson, Ph.D., New Testament Introduction, Professor Leander S. Keyser, D.D., Doctrinal Theology; Prof. John A. Faulkner, D.D., Church History; Prof. Melvin Grove Kyle, Ph.D., Old Testament History and Archæology.

Winona School of Theology, Indiana, has just purchased the Mount Memorial building, erected at a cost of more than \$100,000.00, together with its 12 acres of campus, itself a part of Winona's campus. The building will be renamed "The Sawtelle Building." A large number of students of this year have registered their intention of returning next year, and indications are that there will be a still larger number of students for the coming year. The motto adopted for 1929 is "1929 twice 1928." The officers of the school are: C. E. Sawtelle, president; W. E. Biederwolf, director; J. A. Huffman, dean. For information, address Winona School of Theology, Winona Lake, Indiana.

At a union Sunday morning meeting of Men's Bible classes, attended by 2,000 men five men stood who had been members of Sunday Schools for 80 years, and a considerable number who had attended Sunday school 50 years.

*Toledo Blade*—Anthropologists always go away from home to search for the missing link. Thanks for the compliment.

Dodd, in *Gospel Message*, describes the religious Modernist in these words: In religion the Modernist (the Simon pure, genuine Modernist—perhaps not the fellow who is trying to ape the real Modernist in order to appear smart and intellectual) is atheistic, anti-God, anti-Christ, anti-Church. He denies the personality of God, the deity of Christ, the inspiration of the Scriptures, the immortality of the soul and the existence of heaven and hell.



Xenia Theological Seminary, St. Louis, Mo., is now raising an endowment for the William G. Moorehead Memorial Chair of New Testament. Dr. Moorehead, whom many remember as one of the greatest Bible teachers of modern times, taught at Xenia 40 years. A committee of prominent churchmen in many denominations are sponsoring this effort.

The hundredth anniversary of the birth of General William Booth, the founder of the Salvation Army, will be celebrated on a world-wide scale on April 10, 1929.

Roman Catholic clergy of Quebec have put forth efforts and have issued a statement to check the abuses arising from the partnership of the Government and the liquor interests known as the "Quebec Liquor System."

The Arkansas Anti-Evolution Act approved by the voters of that state at the last general election provides: "that it shall be unlawful for any teacher or other instructor in any university, college, normal, public school or other institution of the State which is supported in whole or in part from public funds derived by State or local taxation to teach the theory or doctrine that mankind ascended or descended from a lower order of animals, and also it shall be unlawful for any teacher, textbook commission or other authority exercising the power to select textbooks for above-mentioned institutions to adopt or use in any such institution a textbook that teaches the doctrine or theory that mankind descended or ascended from a lower order of animals." A fine of \$500 and dismissal from State service is provided as the penalty for violation of the law. With the act becoming effective on Dec. 6, the announcement comes from Little Rock that its constitutionality may be challenged, and in any event the State Supreme Court will be asked to interpret its meaning.

At a Conference of the United Synagogue of America, Rabbi Morris Silverman, of Hartford, Conn., said the Jews were so ignorant of their religion that it had "become necessary to convert Jews to Judaism."

The General Convention of the Episcopal Church also is planning a church-wide Evangelistic Crusade for 1929 like the remarkable "Bishop's Evangelistic Crusade" with its great results.

New designs for the construction of a reflector telescope of Herculean proportions it is expected will dwarf those of the greatest telescopes now in existence, and will make vis-

ible on earth a Martian metropolis the size of any of our large cities. The designs call for a mirror 25 feet in diameter and a weight of moving parts alone to exceed 1,000 tons.

It is reported that recently 300 people united in forming the First Fundamentalist church at Los Angeles, California, with French Oliver, widely known, as its pastor. The articles of faith involve a plain declaration for verbal inspiration, deity and virgin birth, personality of the Holy Spirit, the Trinity, the blood atonement, bodily resurrection, justification by faith, eternal security, the second coming, separation from the world, evangelism, personality of Satan, heaven and hell, and the question of good works.

One philosopher says mind does not exist. Another philosopher says matter does not exist. Folks, we are in a terrible fix.—*Atchison Globe*.

Practical Work supervision has resulted in associating Moody Bible Institute students with many forms of evangelistic and mission work in all parts of Chicago and its vicinity. During the year 824 out-door meetings were held, with an estimated attendance of 50,000 people, and close to 1,000 conversions to Jesus Christ were reported.

In the United States in 1916 there were 200 religious bodies with 226,718 local organizations and 41,926,854 members. In 1926 there were 213 such bodies with 231,983 locals and 54,624,976 members. The gain in membership in the decade was more than 25 per cent. The total expenditures of these churches amounted in 1926 to \$814,371,529, an increase of two and a half times over 1916. The value of church edifices more than doubled, amounting in 1926 to \$3,800,000,000.

The Hierarchy of Rome in this country promptly exploited in its clip-sheet service the statement that the Pope had given five thousand dollars to relieve Porto Rican hurricane sufferers. But, it is reported, here, as in the case of the Mississippi flood sufferers last year, he did not dispense it through any nonsectarian agency like the Red Cross to all victims of the disaster. He placed the money in the hands of his hierarchy with instructions to use it exclusively for Roman Catholics in the stricken land.

A church loyalty crusade is announced for Southern California, where 245 churches of the Baptist, Methodist, Presbyterian and

United Presbyterian denominations are uniting in a movement to continue eight weeks, having for its aims increased attendance at all of the churches, addition of many new members and more adequate support of the churches.

There never has been found anything that discredits statements of facts in the Bible.—*Dr. Melvin G. Kyle.*

Recognition by the Episcopal Church of faith healing as a legitimate means of treatment of bodily ills is one of the most interesting developments in the religious world of recent years. It gives official sanction to a practice that has been followed more or less covertly for many years. There are more things in heaven and in earth than is dreamed of in the philosophy of the modern scientist; there is good reason to suppose that mental healing is one of them.—*Rochester Democrat.*

A \$3,000,000 gift to Harvard University from an anonymous donor is soon to make possible establishment of the first of a contemplated group of small colleges, into which Harvard College itself may eventually be resolved if the experiment proves successful. The fund will be used to build and endow a group of dormitories, dining halls and common rooms to accommodate from 200 to 300 students. Eventually it is hoped to change the existing system of four undergraduate classes into a collection of convenient sized colleges, each of which would be a separate educational as well as social unit.

Leaders of Hinduism, Jainism, Buddhism, Sikhism, Judaism, Christianity, Zoroastrianism, Islam, Confucianism, Shintoism, Bahaism, it is reported, are willing to undertake to convene a universal religious peace congress possibly in 1930.

An elaborate program for Evangelism has been worked out by the Chicago Church Federation this year, calling for an intensive campaign to cover three periods, from September to Christmas, from Christmas to Easter, and from Easter to summer.

Prohibition Commissioner Doran tells the W. C. T. U. convention at Boston that the Canadian government's control of liquor is a failure. A roll of 261,000 names of young Americans who have signed the pledge is exhibited.

One of our enthusiastic friends wrote us the following kind words: "Every issue of the CHAMPION which comes to hand amazes me with its wealth of 'good stuff.' If we could only *get the people to know about it*, your problem would be solved." That's just it!

How often we get letters, ordering the CHAMPION, in which they say they happened to see a copy in the library of so and so! Looks almost as if they felt they had to find out about it in a sneaking way! There are many such living in *your* vicinity; many who would be glad to subscribe for the CHAMPION if only *you*, and *you* would suggest it to them. Amen to that!

Which reminds us: This is the first issue of the new volume. May we not remind you that there are students in many institutions of higher learning to whom you might bring a new light if you could see your way to send them the CHAMPION for 1929. That would surely be casting your bread upon the waters and we are just as sure that you would find it after many days!

If you knew as much concerning such an investment as we do you would know how to get a great deal more joy out of life! If you don't have any one in mind to whom you could send the CHAMPION and you'll entrust this privilege to us we would be glad to take the next one on our waiting list. But won't you please try the experiment and experience a new joy in giving!

The Canadian Government sells annually to its people \$60,000,000 worth of intoxicating alcoholic drinks.

The New York Bible Society has been collecting Bibles, or portions of the Scriptures, in various languages in actual circulation in different parts of the world and has brought together 380 volumes, which are now on exhibit in the Assembly Hall of its Bible House at 5 East 48th Street, New York. Every Book is in a different language or dialect. They are not volumes of ancient tongues, but are languages in use today.

It is a fact—the American Association for the Advancement of Atheism is proud of their supposed ape pedigree. This is the strongest proof that we have yet heard of that some human beings *may* be descendants of the apes. Remember we said "*some* human beings." The rest of us claim an entirely different genealogy. This is the recorded and published statement of the above-named company of atheists:

Be it resolved that this society and its friends acknowledge our kinship, through direct descent, with the simians, and hereby deplore this disdainful attitude towards our foreparents. We further denounce this intolerable conceit of our fellow-beings who, because they are clothed, imagine themselves not related to animals. We call upon atheists everywhere fearlessly and proudly to proclaim their own ancestry.



# THE ARENA

## Evolution: Is it True or False?

By George Boddis, S.T.D., Marcus Hook, Pennsylvania

### *A Review of the Evidences Embryology and Blood Tests*



HE evidence supposed to favor, if not to prove, the theory of evolution has not changed materially during the last fifty years. In 1882, Romanes printed his little volume on *The Scientific Evidences of Organic Evolution*, which was written at the request of Darwin and approved by him as a popular presentation of his views. In this book Romanes presents arguments from classification, from morphology or structure, from geological distribution, from embryology, and from certain general considerations. These general considerations are psychology, the unsuitability of many organs for the proper performance of their functions and uses, and the lack of evidence of design in nature.

Ten years later Romanes published the first volume of *Darwin and After Darwin*, in which the arguments were restated and enlarged, but with little change in principle. Some of the arguments have been modified during the last forty years, and certain others have been added—such as the evidence derived from the study of comparative diseases and from blood-precipitation tests. Diseases like tuberculosis, cholera, hydrophobia, etc., are common to the lower animals and man, and the blood tests are supposed to show that in blood relationship man and the anthropoid apes stand very near to each other.

Are these evidences sufficient to prove the evolutionary hypothesis? Evolutionists unanimously give an affirmative answer; but others, equally learned, and fully as competent to render an opinion, reply in the negative.

We do not claim that our review will be exhaustive. A subject that has commanded the attention of the world's great scholars cannot be fully considered in a short paper. Our only aim will be to give our own reasons for not accepting the doctrine.

Some of the facts which are used to support evolution can be as consistently used to prove the creation doctrine. Although these two

doctrines are placed in opposition, yet men who are monists and evolutionists have not failed to speak of the Mosaic record in the most eulogistic terms. Haeckel sees in it the ruling idea of a progressive development, and a differentiation of the originally simple matter, and states that he bestows his just and sincere admiration on the Jewish law-giver's grand insight into nature. That which has called forth the admiration of a monist like Haeckel can surely be used without offense to any one.

As the evolutionist points out continuity and progression, so may we see progression in the creation narrative. Evolutionists profess to find in the geological record indications of a constant advance and improvement from the lowest to the highest and best forms of life. From this they conclude that all living forms on the earth have been evolved by natural processes, developing from the lowest forms of life to the highest. We are not going to challenge this statement—at least so far as the continuation is concerned. But is not the same progression seen in the creation story as found in Genesis? So it must have appeared to Haeckel, who has described the Biblical account as follows:

First, God creates the earth as an inorganic body; then He separates light from darkness, then water from dry land. Now the earth has become habitable for organisms, and plants are first created, animals later; and among the latter, the inhabitants of the water and of the air first, afterwards the inhabitants of the dry land. Finally, God creates man, the last of all organisms, in His own image, and as the ruler of the earth. Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation or differentiation, and the idea of progressive development or perfecting (*History of Creation*, vol. I, pp. 37,38).

Many scholars have pointed out this parallel; therefore, we conclude that the idea of progression is not necessarily an evidence exclusively in favor of evolution.

Neither are unity of similarity of structure a valid argument against the creation doctrine. Evolutionists bid us compare the skeleton of man with those of the lower animals and ob-

serve how closely they resemble each other. If we place in a row the skeletons of fishes, reptiles, birds, mammals and man, the relationships and gradations may be seen by all; and, so far as evolution is concerned, no evidence could be more conclusive.

In a former paper we showed that leading evolutionists such as Huxley, Osborn and Scott, were not satisfied with this array of evidence. Huxley said that no amount of morphological evidence can prove evolution; according to Osborn, the graded series as given is valueless, and Scott and others have declared that comparative anatomy gives no proof of hereditary affiliations.

With their views, however, we are not concerned at present. All we wish is to point out that the facts as presented are not a valid argument against creation. Is it unreasonable to suppose that the Creator would adopt a definite plan in His work? All that is revealed in the Bible concerning God shows that He has a plan in all things—in providence and salvation. Should we, then, be surprised if we find the same in the work of creation? That there is a likeness in the cells of plants and animals is no more than might be inferred from the Scriptural record. It is the earth which brings forth the grass and the fruit trees; the earth brings forth the living creatures after their kind; and from the dust of the earth man was formed. The elements of which all are composed are the chemical elements which we find in nature, and the same principle of life fills them all.

The law of type or pattern in nature is frequently indicated in the Bible. From this we obtain the idea of type which is never absent from the work which we ourselves undertake. Not only do we study adaptation of the several parts to subordinate uses, and of the whole to some general design; but we have a pattern, style or order, according to which the whole is arranged and the mutual relations of the parts adjusted. The architect, the potter, and the worker in metals must equally study some uniformity of pattern in their several undertakings.

As Sir J. W. Dawson has pointed out:

The Almighty Worker has exhibited the same idea in His works. In the animal kingdom, for instance, we have four or more leading types of structure. Taking any of these—the vertebrate, for example—we have a uniform general plan, embracing the vertebral column constructed of the same elements; the members, whether the arm of man, the limb of the quadruped, or the wing of the bat or the bird, or the swimming paddle of the whale, built of the same bones. In like manner all parts of the vertebral column itself

in the same animal, whether in the skull, or neck, or the trunk, are composed of the same elementary structures. These types are further found to be stretched out—first in their more general, and then in their special features—in proceeding from the lower species of the same type to the higher, in proceeding from the earlier to the later stages of embryonic development, and in proceeding from the more ancient to the more recent creatures that have succeeded each other in geologic time. Man, the highest of the vertebrates, is thus the archetype, representing and including all the lower and earlier members of the vertebrate type. The above are but trite and familiar examples of a doctrine which may furnish and has furnished the material of volumes (*Origin of the World*, pp. 82,83).

The idea is not confined to Principal Dawson alone. It is hinted at by other writers on the subject. And is it not as plausible to suppose that the Creator constructed all plants and animals on a few leading types and patterns as to believe that the plants and animals of the present day are the descendants of the ancient forms of life, which themselves came from some primeval germ or germs? Similarity of structure may reveal the Master Architect; it surely is no reason for dispensing with Him altogether. Are not the differences seen in the study of comparative anatomy as marked as the resemblances? Why, then, in an argument of this kind should they be ignored? The most casual of the skeletons of man and the highest of the anthropoids discloses the most extraordinary contrasts in the formation of the trunk and extremities, while the difference between the skulls is most marked.

Even that which we have learned concerning blood tests and common diseases is not necessarily an argument against the creation theory. We are not at present discussing the validity of the argument based on these facts. That we must leave till later. All we wish now is to point out that even evolutionists themselves acknowledge that the similarity of blood has no greater significance than any other fact of comparative biology. Even if we allow all that is claimed with reference to diseases, is that necessarily a proof of common descent? Animals and men possess the same kind of vital organs and live under the same cosmic and atmospheric conditions, and what better explanation could be given of these facts than this?

That the creation theory has its difficulties no intelligent person will deny. Still it is free from many of those which characterize the evolution doctrine. Matter and force are easily explained when we view them as the result of the divine energy. It is certainly no more difficult to postulate an Infinite divine Being who is self-existent than it is to assume eternal self-existent matter. Creation does not leave



us under the necessity to discuss the origin of life, since it must be true that all life proceeds from the self-existent One. Neither does the creationist have to bridge the gulf between the plant and the animal, between the invertebrate and the vertebrate, or between the sub-mammal and the mammal. These things are all accounted for in that sublime declaration, "In the beginning God created."

In the last chapter of his book on *Darwinism*, Dr. A. R. Wallace points out that there are at least three stages in the development of the organic world when some new cause or power must necessarily have come into action: the introduction of life, the introduction of sensation or consciousness, and the introduction of man. It is exactly here that the record in Genesis comes to our relief. Had Wallace gone back to the beginning of matter he might have pointed out from a scientific point of view the facts indicated by the use of the Hebrew word *bara* in the Genesis record; for that word is used three times—of the first creation of the heavens and the earth, of the activity of God in the production of life, and of the creation of man.

The conclusions drawn from the facts which are generally used to prove evolution are discounted by men who are themselves experts in the various fields of science.

The claim is frequently made that all scientists are evolutionists. We are not particularly concerned to deny this claim. In a former article, *Are All Scientists Evolutionists* (Bible CHAMPION, April, 1927), we considered the statement, and also tried to show why this might be true. Since the publication of *The Origin of Species*, morphological, embryological and geological studies have all been prosecuted with reference to their bearing on evolutionary problems. Hence, everything which seems to tell in favor of the doctrine has been emphasized, while that which is opposed to evolution has been ignored. When the sciences are studied with a special theory in mind, and when every fact is read as a possible demonstration of that theory, we cannot wonder that even the great men who have been trained under this influence should profess themselves evolutionists. With the professions of scientists, however, we are not concerned; with the facts which they bring to our attention we must be.

In our review of the evolutionary arguments we shall quote freely and as often as possible from the testimonials of evolutionists themselves. Again we must refer the reader to our previous article, *Do the Evidences Prove Evo-*

*lution*, for long references which need not be repeated here. (See Bible CHAMPION for June-July, 1927.) Only where it is absolutely necessary shall we reprint any thing included in that article; for the concessions of evolutionists are many and frequent.

Embryology has been used from the first as one of the strongest arguments in support of evolution. The argument may be stated briefly as follows: All animal life begins with a tiny cell. During the course of its parental history the embryo undergoes various changes which make known the history of the descent of the animal from other living creatures during the course of long ages. Pictures of the embryos, dogs, man, etc., are given to show their similarity. From these changes in the embryo it is inferred that the human species has evolved from the amoeba to man.

A little common sense will enable us to appreciate this argument at its full value. From the beginning it takes the doctrine of evolution for granted. The history of the development of the species is entirely unknown, how then can we be certain that the changes in the embryo are really a recapitulation? Has it ever been known that the human embryo has been arrested in its development so as to come into the world a fish, a frog, a dog, or an ape? Is it possible for science to arrest it? Many experiments of various kinds have been made upon the lower animal; have any experiments of this kind been tried? If so, have they proved successful? Is it not a fact that to arrest the development of the embryo is to kill it? Beneath the superficial resemblances there are vital differences which exist from the beginning. Examine it as much as you may, you will find that in every embryo there is a definite and ascertained beginning, a fixed line of development, a certain type to which it is tending, and every expert, at least at a certain stage, knows what the adult or finished type will be. No matter how much the human embryo may appear at first to be like that of the lower forms of life, it is at every stage that of a man, and is as different as can be from that of the fish, frog, dog or ape. Prof. Fairhurst says:

It is true that the embryos of vertebrates look much more alike than do the adults, and that the eggs are still nearer alike in appearance than are the embryos; but I insist again that the embryos are no nearer together in essential structure than the adults. The egg which can be developed into a man is just as different in nature from the egg of a fish as the man is from the fish. The eggs are essentially unlike. The essential qualities of eggs are beyond the power of the microscope to reveal. The human embryo is produced by human beings only; and whatever may be its microscopic appearance, it is at every stage of its develop-

ment strictly human. Embryology as applied to evolution fails in that it deals only with the surface of things. It accepts microscopic resemblances as an explanation of the essence of things, while it takes no notice of the essential, well-known, but unseen differences (Abridged from *Organic Evolution Considered*, pp. 148-150).

Although in our previous article we give the testimony of Prof. Adam Sedgwick, taken from his article on *Embryology* in the *Encyclopedia Britannica*, we will repeat it here in greater length as showing how a confirmed evolutionist verifies the above reference from Fairhurst. He says:

That explanation, which is an explanation from the theory of evolution, is to the effect that the peculiar embryonic structures and relations just mentioned are due to the retention by the embryo of features which, once possessed by the adult ancestor, have been lost in the course of evolution. . . . Now this explanation, which it will be observed can be entertained only on the assumption that the evolutionary theory is true, has been still further extended by embryologists in a remarkable and frequently unjustifiable manner, and has been applied to all embryonic processes, finally leading to the so-called recapitulation theory, which asserts that embryonic history is a shortened recapitulation of ancestral history, or, to use the language of modern zoology, that the ontogeny or development of the individual contains an abbreviated record of the phylogeny or development of the race. A theory so important and far-reaching as this requires very careful examination. When we come to look for the facts upon which it is based we find that they are non-existent, for the ancestors of all living animals are dead, and we have no means of knowing what they were like. It is true that there are fossil remains of animals which have lived, but they are so imperfect as to be practically useless for the present requirements. Moreover, if they were perfectly preserved; there would be no evidence to show that they were the ancestors of the animals now living. . . . Thus the explanation ordinarily given of the embryonic structures referred to is purely a deduction from the evolution theory. Indeed, it is even less than this, for all that can be said is something of this kind: if the evolution theory be true, then it is conceivable that the reason why the embryo of a bird passes through a stage in which its pharynx presents some resemblance to that of a fish is that a remote ancestor of the bird possessed a pharynx with lateral apertures such as is at present found in fishes. . . . The explanation obviously implies the view that in the course of evolution the tendency has been for structures to persist in the embryo after they have been lost in the adult. Is there any justification for this view? It is clearly impossible to get any direct evidence, because, as explained above, we have no knowledge of the ancestors of living animals; but if we assume the evolutionary theory to be true, there is a certain amount of indirect evidence which is distinctly opposed to the view. As is well known, living birds are without teeth, but it is generally assumed that their edentulous condition has been comparatively recently acquired, and that they are descended from animals which, at a time not very remote from the present, possessed teeth. Yet in no single case has it been definitely shown that any trace of teeth has been developed in the embryo. The same remark applies to a large number of similar cases; for instance, the

reduced digits of the bird's hands and feet and the limbs of snakes. . . . The view, then, that embryonic development is essentially a recapitulation of ancestral history must be given up; it contains only a few references to ancestral history, namely, those which have been preserved probably in a much modified form by previous larvae.

In order to fully appreciate this quotation one must read the entire discussion of Dr. Sedgwick, which takes up nearly three columns of the *Encyclopedia*. Following the long quotation given above, he sums up the law of Von Baer, one of the greatest of modern embryologists:

This generalization may be stated as follows: embryos of different species of the same group are more alike than adults, and the resemblances are greater the younger the embryo examined. Great importance has been attached to this generalization by embryologists and naturalists, and it is very widely accepted. Nevertheless, it is open to serious criticism. If it were true, we should expect to find the embryos of closely similar species would be indistinguishable, but this is notoriously not the case. On the contrary, they often differ more than do the adults, in support of which statement the embryos of different species of *Peripatus* may be referred to. The generalization undoubtedly had its origin in the fact that there is what may be called a family resemblance, which is by no means exact, is purely superficial, and does not extend to anatomical detail. On the contrary, it may be fairly argued that in some cases embryos of widely dissimilar members of the same group present anatomical differences of a higher morphological value than do the adults, and, as stated above, the embryos of closely allied animals are distinguishable at all stages of development, though the distinguishing features are not the same as those which distinguish the adults. To say that the development of the organism and of its component parts is a progress from the simple to the complex is to state a truism, but to state that it is also a progress from the general to the special is to go altogether beyond the facts. (*Ency. Brit.*, vol. 9, pp. 322-324.)

We do not deny that a very plausible argument has been devised in favor of the recapitulation theory; but the quotation shows that the entire argument is based upon the assumption that evolution is true, and therefore cannot of itself prove the theory. Fairhurst points out that embryology presents the same difficulties as palaeontology when presented as evidence of evolution. "It does not bridge the wide chasm between the protozoa and the metazoa, nor between the invertebrates and the vertebrates, nor between the three divisions of the vertebrates. It is also weak in that it eliminates the unseen but essential differences between eggs and embryos, and magnifies the importance of certain transient resemblances." Prof. Cope (*Primary Factors of Organic Evolution*, p. 209) admits that "the records brought to light by embryologists are very imperfect and have to be carefully interpreted in order to fur-



nish reliable evidence. Prof. Keith also says (The Human Body, p. 95), "Now that the appearance of the embryo at all ages are known, the general feeling is one of disappointment; the human embryo at no stage is anthropoid in appearance."

The blood-precipitation argument is based upon the idea that evolution can be proved by transfusing the blood of one animal into another and observing the reaction. A harmonious mingling of the blood is supposed to prove a near relationship; whereas, if the transfusion cause a disturbance, resulting in the destruction of the red blood corpuscles, the relationship, if any, is supposed to be exceedingly remote.

Dr. W. B. Scott, who devoted eight pages of his book, *The Theory of Evolution*, to the discussion of this subject, says:

The blood tests have brought very strong confirmation to the theory of evolution and from an entirely unexpected quarter; they come as near to giving a definite demonstration of the theory as we are likely to find, until experimental zoology and botany shall have been improved and perfected far beyond their present state (p. 81).\*

The argument, together with the evidence which is supposed to support it, is thus presented by Thompson and Geddes in their *Evolution*, pp. 62, 63.

Various workers—Friedenthal, Uhlenhuth and Nuttall—have brought forth experimental evidence of blood-relationship, and this in the most complete and literal sense. Friedenthal points out that when the blood of a horse is transfused into an ass, that of a hare into a rabbit, or that of an orang into a gibbon, or

that of a man into a chimpanzee, there is a harmonious mingling of the two. But when human blood is transfused into an eel, pigeon, horse, dog, cat, lemur, or non-anthropoid ape, there is no harmonious mingling. The human blood serum behaves in a hostile way to the other blood, causing great disturbance, marked, for instance, by the destruction of the red blood corpuscles. The difference in the two sets of cases is that in the first the organisms are closely related, in the second they are not.

Another form of the same kind of experiment is given by Uhlenhuth and Nuttall. The blood serum of a rabbit which has had human blood injected into it forms a precipitate with human blood. It forms almost as marked a precipitate when it is added to the blood of an anthropoid ape. As Schwalbe sums up in the recent Darwin centenary volume: "The reaction to the blood of the lower Eastern monkeys is weaker, that to the Western monkeys weaker still; indeed, in this last case there is only a slight clouding after a considerable time and no actual precipitate. The blood of the Lemuridae (Nuttall) gives no reaction or an extremely weak one, that of the other mammals none whatever. We have in this not only a proof of the literal blood relationship between man and apes, but the degree of relationship with the different main groups of apes can be determined beyond possibility of mistake."

To the uninstructed layman the blood-precipitation test may indeed seem to be evidence of the most conclusive character; but like the other "evidences" it does not meet the approval of all specialists. Even Dr. Scott seems to think that it proves too much; for he says, "It could hardly be maintained that an ostrich and a parrot are more nearly allied than a wolf and hyena and yet that would be the inference from the blood tests. . . . It is unsafe to found a scheme of classification, which is meant to be a brief expression of relationship, upon a single character, for the result is almost invariably misleading" (p. 80). Dr. A. W. McCann says, "Resemblance between the blood of apes and the blood of men involves so many fantastic considerations that it actually throws any theory of evolution based on blood relationship into the zone of farce comedy." One wonders as he reads the argument why there should be so much difference when human blood is transfused into a lemur or a non-anthropoid ape and when it is added to the blood of an anthropoid ape, or why the blood of a dog injected into a horse should kill the horse. If the latest theory be true, men are not descended from the anthropoid or any other branch of the ape family, but from a remote ancestor from whom all branches descended. Does not evolution link together in one group all mammals? And are we to suppose that, because the blood serum of the sheep, the goat and the horse, when inoculated into other animals, including man, is followed by reactions as feeble as in the case of the anthropoid ape,

\*The author wishes here to call attention to a misquotation on p. 351 of the June-July number of THE BIBLE CHAMPION for 1927, in the article, *Do the Evidences Prove Evolution?* He was unaware of the mistake until his attention was called to it in a marked copy of *The Truth Seeker*. The writer has no excuse to make for the error except to say that it was not intentional. Any one who will re-read the article in question will see that the misquotation made no difference whatever so far as its value was concerned. Blood tests were merely mentioned, not discussed at all for lack of space, and with the exception of the quotation, or misquotation, the only reference to the subject was that the argument was "discussed by Dr. Scott in his *Theory of Evolution* (pp. 73-81)." Why, therefore, the writer of the article should have been denounced as "a neat specimen of clerical rascality" and charged with "wilful lying," is difficult to understand. A person who wilfully intends to deceive is a fool if he gives a reference which will immediately expose the trick to those to whom he makes his appeal. Why an opponent should pass by long quotations given from standard authors in support of points discussed and pounce like a hungry wolf upon one which was a mere reference to something which was not even taken up is difficult for a fair-minded man to understand.

man is, therefore, related to the former as nearly as to the latter.

Dr. McCann quotes Elie Metchnikoff, former director of the Pasteur Institute as follows (*The Prolongation of Life*, p. 147):

The blood of a dog is poisonous to other animals, whilst on the other hand, the blood and blood serum of the sheep, goat and horse have generally little effect on other animals and on man. It is for this reason that those animals, and particularly the horse, are used in the preparation of the serums employed in medicine.

Following this quotation McCann makes this comment, italics his own:

*To be strictly orthodox as evolutionists we must now say that sheep and goat and man, and horses and men are related by blood.*

The experiments of Dr. Nuttall have been examined and summed up by Dr. H. C. Morton, who gives the following as his conclusion:

If similarity of blood proves relationship, we must believe that while man and the anthropoid are closely akin, Carnivores, Rodents, Hoofed Mammals and the Whales tribe are all in a measure related to one another, and are all more akin to man than the cousin of the apes, the lemur. These results are at the least peculiar (*The Bankruptcy of Evolution*, p. 188).

Dr. Erich Wasman, writing on this subject, says:

If any one confuses these two ideas of skillful jugglery, the blood-relationship between man and the chimpanzee may indeed appear to be proved; but only to the uncritical public. The proof will be logically convincing only if it be previously demonstrated that a similarity in the chemical reaction of two kinds of blood depends solely upon the existence of direct blood-relationship between animals possessing this blood, and no one can maintain this to have been established. . . . According to Friedenthal's own experiments, the blood of the common crab, or that of the lug-worm, did not destroy the red corpuscles of a sea-mew or a rat; but surely no one would infer that for this reason rats must be descended from the lug-worm, or sea-mews from craws (*Modern Biology*, p. 458).

Dr. McCann (*God and Gorilla*, pp. 126-131) refers to an address given by Friedenthal at the Philharmonie, Berlin, in which he declared that his experiments on blood tests had demonstrated that man was not only descended from the apes but was a genuine ape himself. Three years later, 1904, Dr. Uhlenhuth had reported at the Anthropological Congress at Griefswald positive reaction when human anti-serum was injected into the blood of pithecoïd apes, and on the same occasion the same Dr. Friedenthal reported positive results in connection with the lemuroids through whom both Haeckel and Wells have traced man's descent. McCann then proceeds:

Friedenthal was challenged by Erich Wasmann as to how, under such circumstances, he could still persist in his declaration that man was not only closely related to the ape but was a genuine ape himself. With considerable embarrassment to his followers, Friedenthal attempted to explain that he had merely pointed out what precaution must be taken to avoid certain sources of error, and was prepared to admit that a chemical and physiological likeness between two kinds of blood must not be regarded as establishing blood relationship. This admission was in violent contrast to his assertion that man is not merely descended from apes but is a genuine ape himself. Perhaps he foresaw the difficulty of admitting, as a result of his own processes of reasoning, that man was not only descended from goats, but was a true goat himself.

We have before us as we write an excellent booklet by Dr. Arthur I. Brown, one of the foremost surgeons of the Pacific Coast. In addition to his other degrees, Dr. Brown is a Fellow of the Royal College of Surgeons of Edinburgh, one of the highest honors in the world. He has done work under Sir Arthur Keith and is in close association with evolutionists on both sides of the Atlantic. Himself an expert embryologist, he is well able to discuss the question before us.

In his little work, *Evolution and the Blood-Precipitation Test*, he has endeavored to set forth the obvious fallacies of this so-called blood evidence. He is a master of his subject and his refutation of the blood argument is complete. He shows that to test the serum prepared from the living animal is not in any way a study of the blood as it exists in a living organism. "When blood tests are made, all the cells with their protoplasm and chemicals are removed; also the plasma is changed by the formation of fibrin, the extraction of which leaves us only a liquid known as serum—a remarkable fluid, but vastly different from the original blood, or even plasma. . . This watery altered fluid—'serum'—has really very little in common with the original blood. Certainly no individual could live for five minutes if it replaced the normal liquid in the vessels of the body. . . Yet we are asked to believe that the experimenters are dealing with human blood."

Dr. Brown calls attention to the fact that Nuttall's experiments were performed twenty-one years ago, that they have not been repeated since by him or any one else, and that these experiments form the basis of one of "the most conclusive" arguments in favor of evolution. Dr. Brown concludes with a number of comments, from which we select the following:

If there is anything in the statement that blood-reaction reveals the measure of kinship, why should one human being thrive on blood which, if injected



into another human being would result in death to the second?

Again, why should the blood of a horse introduced into a man's veins be less harmful than the blood of another human being injected into the same man? Is one of these men, on account of this peculiarity, to

be excluded from membership in the human race, while the horse is granted honorable admission?

The propounders of this blood argument have extracted from the facts, not the evidence which the facts proclaim, but the interpretation of their own highly cultured imagination, dominated by a materialistic and evolutionary bias.

## The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

*"And God said, Let there be light: and there was light."*



ET us review for a moment the position which we have maintained in our second article: that the first verse of Genesis I is a general statement covering the work of the six days; that the *potential* earth "was without form, and void" "in the midst of the waters"—which latter had been previously created as a part of the original matter, and possibly consisted of waste material from some previously-existing system; that "darkness was upon the face of the deep"; that Jehovah laid a specially-created foundation "in the midst of the waters" (which were not divided till "the second day"), and, by His Spirit moving (Heb., brooding) "upon the face of the waters," endowed their ingredients with certain necessary properties which resulted in the formation of the earth's various strata, including the original soil; the then newly-formed earth still remaining under water—not to "appear" till "the third day."

Before we proceed to consider the "light" of Genesis I we wish to speak briefly of this original soil which we did not treat especially in our first article.

It must have been a perfect formation at the hand of Jehovah; for, as we have seen, it was prepared to nourish vegetation as soon as the waters should be disposed of so that the "dry land" could "appear" on the third day.

Webster defines "soil" as follows: "The upper stratum of the earth; the mold, or that compound substance which furnishes nutriment to plants, or which is particularly adapted to support and nourish them."

In Proverbs 8, to which we have already referred as personifying the Lord under the appropriate title of Wisdom, we read (vs. 23, 26): "I was set up from everlasting . . . while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."

As to the last phrase of this sentence, various opinions have been held from which we feel obliged to differ.

To us, the matter seems perfectly clear. The

Hebrew word for "highest" (No. 7218) is "rô'sh, *roshe*; from an unused root appar. mean. to *shake*; the *head* (as most easily *shaken*), whether lit. or fig. (in many applications, of place, time, rank, etc.)—band, beginning, captain, chapter, chief (-est place, man, things), . . . first, forefront . . . high (-est part [priest]) . . . principal, ruler, sum, top."

Webster under "Chief, a." has the following: "[Fr. *chef*, the head, that is the top or highest point; Norm. *chief*; . . . It is evidently from the same root as the L. *caput*" [head] . . ."

And under the second definition he adds:

"Principal or most eminent, in any quality or action; most distinguished . . . most valuable; most important . . ."

The soil is the "highest part of the dust of the world," as rendered in the A.V.

It is the "top" part, the "chief" part, the "forefront" part, the "most eminent" in "quality," the "most valuable, most important."

As to the richness and productiveness of this original soil—fresh and perfect from the hand of Jehovah, before the first curse deranged it, as seen in Gen. 3:17, 18, we can only wonder and worship when we consider the fact that "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. 2:9), and "every herb . . . upon the face of all the earth, and every tree in which is the fruit of a tree" (Gen. 1:29).

What luxuriousness of provision for the need and for the delight of man!

And now we turn to the third verse of the first chapter, and read: "And God said, Let there be light: and there was light."

The question now arises—What was this light? Whence came it? What was its nature?

Those who have inclined toward the theory of the geologists as harmonizing with Genesis I would reply at once that it was cosmical light; that is, according to the nebular hypothesis, the earth, having evolved in the course of immensely-long ages from its nebulous state to that of a ball of fiery molten matter, shed forth a faint radiance through the heavy vapors by which it

was surrounded; also that this glow was the light of the first three days of Genesis I before the creation of the sun according to some, but according to others, the sun existing, but not able to pierce the dense gloom of the earth's surrounding vapors.

But how harmonize this theory with the fact which Genesis presents so clearly, that up to the time when God's fiat, "Let there be light," went forth, the earth was "in the midst of the waters"—waters, not vapors which pertained to the work of "the second day"; and, furthermore, that on top of these waters "darkness was upon the face of the deep"?

Who can even imagine the faintest sign of "light" emanating from the earth under such circumstances?

Again: under these same circumstances, from which the earth did not emerge till "the third day," how harmonize this theory with the direct statements of Scripture that "God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day"?

Could cosmic light which, if it existed, would certainly have radiated from the entire surface of the fiery globe, cause the division between Day and Night, between light and darkness?

Could it cause evaporation, which was the work of "the second day"?

No. The sun's rays could and did cause it. The sun was in action the first, second and third days, and by that time there was an atmosphere which made the appearance of its orb on "the fourth day" possible.

Surely, the attempted application of the cosmical light to Genesis I simply serves to show forth another absurdity which must be "discarded" if it is our aim to vindicate God's Word as to the creation of the world.

Now, seeing that Genesis I does not, and cannot admit of any cosmical theory of light, the only alternative is and must be the light of the sun, as we have already claimed.

And this fact brings us directly face to face with

### *The Solar System.*

The newly-created earth did not start out on its career alone and unattended. It was but a part of a great whole. The Solar System in its entirety was a scientific and Biblical necessity on "the first day"; for without the interdependent action of each of its parts there could have been no chronometry, no mundane time, no chronology—either Biblical or secular.

Just as there is absolute interdependence today throughout the entire Solar System, so it

must have been "in the beginning" in order that the great Chronometer might perform its God-ordained function.

As Mr. Mitchell in his *Cosmogony*, p. 234, says:

The existence of the sun necessitated the simultaneous existence of all the planets in the solar system whose reciprocal attractions and repulsions hold all in their orbits and the sun in their center. To suppose that one of these could have existed without the others would be as absurd as to suppose a balance holding two weights in equal poise would remain in that position after one was removed or after a third had been thrown into the scale.

An illustration of this interdependence is to be seen in the case of the watch of which we once read, the owner of which had found it to be worthless as a time-keeper. He had taken it to several different watchmakers who, with all their skill, had failed utterly to make it "keep time." At last the man found a jeweler who delved more deeply for the cause of the erratic action of the mechanism: *he counted the cogs on every wheel*; and the problem was solved: he found one wheel which had one less cog than the necessary number.

There have been no missing "cogs" in the "wheels" of the Solar System, which has the God-designed and perfect mechanism which has enabled it to keep absolutely accurate time from its creation to the present hour.

And this fact affords no valid chance for opposition on the ground of there having been a long day, as declared in Josh. 10:12-14, which circumstance can be demonstrated in accord with both chronological and astronomical science as well as with common sense—though we have never yet seen such a demonstration in print. We have read a great many attempts at an explanation, but nothing that "explained." But that subject cannot be considered here.

The late Rev. Ira R. Hicks, of St. Louis, who for some forty years previous to his death in October, 1916, had made deep and extensive research into astronomical causes of varying solar intensity and its influence on meteorological phenomena, and whose Almanac, from its first issue in 1894 to the present day (edited since his death by his long-time and able associate, Mr. Noyes) has contained articles of especial value, says, in his Almanac for 1915, p. 116:

Each planet, and every satellite in the Solar System is wedged into its mathematical relation to the Sun, and to every other moon and planet, each body bringing a pressure to bear upon every other body, according to its mass and the square of its distance.

All this goes to show that as a Chronometer each particular part thereof was necessary to



every other part and to the perfect working of the whole.

Professor Price in his *Q. E. D., or New Light on the Doctrine of Creation*, p. 34, says:

We must remember that the sun and its family of the solar system, including the earth, were all made at the same time, that they are bound together as parts of an indissoluble whole.

We would put the matter a little differently, and say what we have already said in our first article, that "the Solar System, *as such*, regardless of the age or previous possible or hypothetical conditions of any of the planets aside from the earth [the creation of which is treated in Genesis I] . . . was a necessary creation on 'the first day.'"

It does not matter which planet or satellite may have been older or younger than any other in the System. Planets of different ages, possibly from some previously disrupted system or systems, could have been utilized by God in His own good time and pleasure.

In Isa. 48:13 we read:

Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

Here is a statement which ought to be appreciated in full in these days of specialization in manufacturing—for instance—automobiles.

The "assembling" of the parts which have been separately manufactured with view to their perfect adaptation to each other for harmonious action, is a marvelously quick work today. Who shall deny the Creator the power to assemble the parts of the Solar System in as short a time, and to make as big a success of the work as the most skillful manufacturers of the day make of theirs?

Some astronomers—as Proctor—say the sun is vastly older than the earth: other writers claim that the earth is vastly older than the sun.

In the light of what we have said above, we feel that further comment on this point is unnecessary.

Let us now consider the (to us) indissoluble connection which exists between the two sets of statements in Genesis I, viz., verses 3-5 and 14-19.

Let our readers take up their Bibles and follow us closely as we attempt to make the connection and correspondence clear.

The words "light" and "day" are used interchangeably, as also the words "darkness" and "night."

The dividing of "the light from the darkness" (v. 4) is equivalent to the dividing of "the day from the night" (v. 14); for, accord-

ing to His own declaration, "God called the light Day, and the darkness he called Night" (v. 5): moreover, the dividing of "the light from the darkness" (v. 4) is identical in statement with verse 18.

The "light" of vs. 3,4 is the same as the "light" in vs. 17,18.

These "doubled and twisted" strands of mutually-corroborative testimony cannot be separated and forced to support a theory which is utterly untenable, opposed as it is to the manifest intention of God that His revelation concerning His work of Creation should be understood by the human mind—which is also His own work—and that, too, "from the beginning."

In every case where the word "light" is used in these sections the Hebrew word is (No. 216) "ôwr, ore; from 215; illumination or (concr.) luminary (in every sense, including lightning, happiness, etc.):—bright, clear, + day, light (-ning), morning, sun."

(Italics are Dr. Strong's, as in every case where we quote his definitions.)

The Hebrew word for "lights" is (No. 3974) "mâ'ôwr, maw-oré; [with three other spellings of the word not necessary here] from 215; prop. a luminous body or luminary, i.e. (abstr.) light (as an element); fig. brightness, i.e. cheerfulness; spec. a chandelier:—bright, light."

It thus becomes self-evident that, in the way in which these two words are used in Genesis I, there is pointed out the fact that illumination (which included its source) was called forth by God's fiat on "the first day," and that on "the fourth day" the luminous bodies—orbs—appeared in the firmament—the "expansion"—by means of the atmosphere which, having been perfected on "the third day" by the oxygenation of the air through the work performed by the prolific vegetation of the entire land surface of the earth in absorbing the carbonic acid gas and expelling the oxygen, made possible the friction which caused light when the rays of the sun came in contact therewith.

Is it not clear from the above statements and considerations that the reason why the sun was not mentioned on "the first day" is because the "firmament" had not then been created? Three times—in verses 14, 15 and 17—God tells us that these luminous orbs were "in the firmament" to serve as "light" and "to give light upon the earth."

"And God said, Let there be light [ôwr]; and there was light" [ôwr] (Gen. 1:3).

"And God said, Let there be lights [mâ'ôwr] to give light [ôwr] upon the earth (Gen. 1 14,17).

He who inspired this marvelous account of Creation was altogether too scientific to refer specifically to "the greater" and "the lesser" luminaries before the "firmament was created in which He proposed to "set them" on "the fourth day," *i.e.* to make them visible and to "be for signs [it would take a volume to treat this one phase], and for seasons, and for days, and years" (v. 14);—comprising not only the facts which all mankind was to know by experience, but also the whole range of astronomical phenomena which has occupied the minds and instigated the researches of the greatest thinkers of all ages.

It is a strange thing to us that so many writers should hold the view that the sun was not created till "the fourth day."

A deeper study of this chapter and of the scientific necessities in the case would show that solar and lunar dominion began on "the evening" of "the first day," with simultaneous axial rotation and orbital revolution of all the parts of the Solar System.

Even McCann, as scientific as he is in his masterly arraignment of the doctrine of Evolution, says, on p. 294 of his *God—or Gorilla*:

According to the Bible the sun had not been created when the first light appeared.

And again, on page 333:

According to the Bible itself, the first three "days" of Genesis could not have been solar days in the strictest sense of the term, because the sun itself was not created until the "fourth day."

On p. 292, under the caption of *The Nebular Hypothesis*, he says:

In making a scientific comparison with the scriptural narrative obviously the place to begin is in the nebular hypothesis, although during the past sixty years the nebular hypothesis which had previously been accepted by astronomers without question, has been so modified that Joseph Barrell, professor of structural geology in Yale College, declares: "Not much remains of the original conception of Laplace. The nebular hypothesis is now on the defensive and has lost standing during the past generation."

McCann then proceeds as follows:

When asked by the Anglican Bishop Ellicott regarding the mention of "light" in Genesis previous to the first mention of the sun, Clerc Maxwell, originator of the electro-magnetic theory of light, prudently counselled the bishop against pinning any text of Scripture to a conjectural hypothesis, even though it be his own. "The rate of change of scientific hypotheses," he observed, "is naturally much more rapid than that of Biblical interpretations, so that if an interpretation is founded on such a hypothesis, it may help to keep the hypothesis above ground long after it ought to be buried and forgotten (see *Evolution and Social Progress*, pp. 112 and 113, and *Life of Clerc Maxwell* p. 394)." (The name "Clerc," as given above, is spelled "Clerk" in *Ency. Brit.*)

Yet in the face of all this testimony against the nebular hypothesis, McCann proceeds to say:

Nevertheless the Mosaic account tallies with the chronological development of the earth even as it is presented by scientific hypotheses; and his remarks on Those "Six Days" of Creation (chapter 24) are in accordance with that hypothesis.

On p. 286 he says:

It has been the fashion among certain higher critics to focus an intense emphasis upon the Six Days of creation as recorded by the Mosaic narrative. They insist that each day shall be fixed literally, mathematically and astronomically as a period of twenty-four hours by the clock, notwithstanding the fact that the Mosaic word for "day" means an indefinite cosmic period of time, a while.

This brings us to the consideration of the word "day" in its Hebrew signification and usage. But before we proceed to controvert McCann's statement as to the meaning of the word, we want to say concerning the preceding statement as to the "higher critics," *viz.*, that "they insist that each day shall be fixed literally, mathematically and astronomically as a period of twenty-four hours," that while we are not of that company called "higher critics," but, rather, abhor their teachings in general, knowing that even in this insistence, which McCann ascribes to them, they are not seeking to vindicate God's Word, but, rather, to embarrass their opponents and put them "in a corner" from which, it is taken for granted, they could not easily escape, we, personally, "insist" on the same thing, *i.e.*, as a scientific fact; for we've been an' gone an' done it!

And if our work on Chronology were finished and published we would challenge McCann and his "higher critics" "thrown in" to disprove our findings along this line based on the very latest astronomical science—astronomical facts, not hypotheses.

This does not mean that we insist—or even ask—that our readers shall believe that we have "done it," before they see our proofs. That would, indeed, be unreasonable.

Now let us note Dr. Strong's definition of the Hebrew word for "day" under No. 3117, the word which is used with but very few exceptions (which, of themselves, are, in most cases, allied closely to the same signification), as shown in some 22 columns of Old Testament references in his Concordance, with approximately 116 of these references to a column—some 2550 in all.

The word is "yōwm, yome; from an unused root mean. *to be hot*; a *day* (as the *warm* hours), whether lit. (from sunrise to sunset, or from one sunset to the next), or fig. (a space of time



defined by an associated term), [often used adv.]:—age, + always, + chronicles, continually, (-ance), ([birth-]) (each, to) day, . . . ,” with much more which our readers, if interested to learn all its applications, can look up for themselves.

This much is sufficient to give us the literal meaning of the word; while an examination of the references where the word is used will prove to the reader that almost without exception it refers to a solar day—either the light part of it, as where “God called the light Day,” or, as including the dark part of it, as where “the darkness he called Night,” adding immediately that “the evening and the morning were the first day”; i.e. the hours of darkness and the hours of light made up the mean solar day of twenty-four hours.

The Hebrew word for “evening” is (No. 6153) “*ereb, eb'-reb*; from 6150; *dusk*:— + day, even (-ing, tide), night.”

The word for “morning” is (No. 1242) “*bôker, bo-ker*; from 1239; prop. *dawn* (as the *break* of day); gen. *morning*:— (+) day, early, morning, morrow.”

Here we have the “dusk,” “evening,” leading to the “darkness” of “night,” and the “dawn,” “morning,” leading to the “light” of “day,” composing “the *natural* day” which Webster defines as “the whole time or period of the earth’s revolution on its axis, or twenty-four hours.”

Yet, forsooth, this perfectly clear and harmonious declaration must be so interpreted at the will of man that the terms evening and morning, day and night, may be forced to mean any indefinite period which this, that or the other hypothesis may demand, no matter how incongruous it may prove to be when examined in the light of true science—“certain knowledge.”

Even God’s order of the two divisions of the day must be reversed to suit a mere theory.

Nisbet, in *The Science of the Day and Genesis*, p. 37, says:

The great divisions of the geologic scale thus correspond in number and in kind of creatures and order of creation with the three symbolic tableaux of Genesis—the third, fifth and sixth days; and the “morning” and the “evening” of the Biblical narrative find their antitypes in the gradual introduction and gradual fading out of the peculiar existences of each of the great periods.

Others have held the same view. But what will they do with this “gradual introduction and gradual fading out” in the face of geological postulates of several sudden and terrific “earth convulsions” followed by new and unaccounted-for forms?

Let it be remembered that God’s order is “the evening and the morning were the first day.”

As to the instance cited by McCann (p. 333) and others as to the use of the word “day” in Gen. 2:4, it offers not the slightest objection to the meaning of the word as used and understood constantly by the Hebrews, and by all other peoples—“every one after his tongue” (Gen. 10:5).

We all speak after that manner, but it does not change our understanding as to the meaning of the term.

As to the other instance cited by McCann (pp. 333,334) as to Gen. 2:17, he fails to grasp the real significance of the declaration.

God set before Adam and Eve the way of obedience and that of disobedience.

We read: “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat [Heb. *eating thou shalt eat*]: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” [Heb. *dying thou shalt die*].

McCann says (p. 334):

Here is proof, in the Bible itself, and in the very book of Genesis quoted by the rationalists, that “a day” consisted of the hundreds of years between the fall of Adam and his death.

McCann utterly fails to see the scientific fact in the case. God had placed “the tree of life also in the midst of the garden” (Gen. 2:9), and it was, therefore, included in the grant of “every tree” (2:16) the fruit of which He had given them full liberty to eat, with the one exception of “the tree of the knowledge of good and evil” (v. 17).

Had Adam obeyed, he could have continued to live indefinitely by having access to “the tree of life.” But “in the day”—the literal day—when he ate of “the tree of knowledge of good and evil” he *passed under sentence of death*, and from that time to the day of his decease at the age of 930 years, he was debarred from access to the only tree that could avail to prolong his life indefinitely; and he came to know what the struggle to live against the handicap of infirmity and approaching dissolution meant!

“Dying,” in this sense, he, in God’s appointed time, died; and that, because of his sin of disobedience on that one particular, never-to-be-forgotten day when he lost his right to eat any longer of the tree of life, and, further, lost all chance to approach it; for we read: “And the Lord God said, Behold, the man is become as one of us to know good and evil, and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore

the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3: 22-24).

It is true that God uses the word "day" in a figurative sense, as "a space of time," where He so chooses to use it for a purpose; as in Eze. 4:6, where He says to Ezekiel: "I have appointed thee each day for a year" [Heb. a day for a year, a day for a year]; also in a typical and prophetic sense, as in 2 Pet. 3:8 (on which passage, not forgetting to consider the context of Peter's declaration, Rev. 20:6 throws great light, as does also Heb. 4:1-11).

But this should be no stumbling-block to the understanding of the manifest meaning of the term "day" in its original and lasting ("unto this day") signification.

But when, further, it can be shown, as we claim we have shown in our first article, that the scientific necessities of the case, as revealed in the relation of "the third day" to "the sixth day," demand a literal interpretation of the day, and if in the case of these two days then of all the other days of that first week, the *facts* in the case call for a verdict which meets the demands of the Science of Jurisprudence, which the late Judge Francis J. Lamb, in his terse and powerful article in THE BIBLE CHAMPION for September, 1919, p. 376, says "is solidly established and of all the Sciences the one in constant and most general use by all civilized and enlightened of peoples."

He goes on to say:

When that Science takes a controverted question of fact or truth into its forum, it provides that what one party asserts shall be stated as an affirmative proposition, which denied by the opponent makes an "issue" as to the verity or falsity of the proposition so affirmed.

The issue "halts," thrusts aside mere polemic debate, discussion, as futile without force in determining the "issue," for the issue as to the verity or non-verity of the proposition affirmed can only be determined by proof, and the medium of proof is *evidence*, facts in evidence, not debate, hypotheses, or polemics. Until Bible Christians deal with the errors and false contentions of the Critics by direct denial and so make the "issue" as to their verity, and force the issue to the ordeal of trial by the scientific method, the only way the issue can be validly determined, viz., by "the law and the testimony" (the law being right reason)—reason and testimony, evidence, the polemics [which he defines in the same article as "controversial writings"] may go on and on and on and no verdict be reached.

We can spare space for but one more sentence—his closing one:

And please note in this connection that the postu-

lates with which the Higher Critics make their hostile attack upon the Bible are *suppositions*, *assumptions*, *theories*, *hypotheses*, which are not now any of them evidence, and note further that the Critics have no evidence, no facts in evidence, with which to maintain their postulated hostile contention (*italics his*).

In the face of this strongest possible testimony given by a legal light against the worthlessness of mere "assumptions" and "hypotheses," which "have no evidence" and "no facts in evidence," why should Christians attempt to make any use of these mere suppositions and theories, and try to show that Genesis I is in harmonious accord therewith?

Let them think it over.

The fact is that the more this chapter of Genesis is studied, the less possible does it appear that there can be any harmony whatever between geological speculations and the inspired record.

There are no specific points of contact. An unbiased comparison of the "days" of the one with the "days" of the other—taking actual details into account—results in nothing but a demonstration of absurdity.

Just a word or two, here, as to the word "first" in the expression "the first day":

McCann renders it "one day." So does the R. V. But if we turn to Dr. Strong we find (under No. 259) the following Hebrew word for "first": "'echad, *ekb-awd*; a numeral from 258; prop. *united*, i.e. *one*; or (as an ordinal) *first* . . ."

As an ordinal, which Webster defines as "a number noting order," the case in hand demands the word "first" as Dr. Strong gives it, not "one." And so the Hebrew translator, Isaac Leeser, translates it.

And this is not only in accord with its literal meaning, but also in accord from a literary standpoint with succeeding verses, viz., "the second day," "the third day," and so on.

Now let us turn our attention to the word "night" in Genesis I.

Paradoxical though it may seem, it throws a flood of light on "day"!

Dr. Strong, under No. 3915, has the following:

Layil, *lab-yil*; or (Isa. 27:11) leyl, *lale*; also layelah, *lab-yel-aw*; from the same as 3883; prop. a *twist* (away of the light), i.e. *night*; fig. *adversity*:—([mid-] night (season)).

Under 3883 he gives: luwl, *lool*; from an unused root mean. to *fold back*; a *spiral* step:—winding stair. Comp. 3924.

Here we have the fact of the rotation of the earth on its axis laid directly before our eyes in the "proper" meaning of the term "layil"—a "twist" of the earth away from the light, scientifically, but in the language of accommodation, or of appearances, a twist of the sun (or its



light) away from the earth, as in the universally-used term "sunset."

The same thing is shown in Psa. 19:6. Of the "sun" it is said: "His going forth is from the end of heaven, and his circuit unto the ends of it."

The word "circuit" (No. 8622)—the only time used—is "teqûwphâh, *tek-oo-faw*; from 5362; a *revolution*, i.e. (of the sun) course (of time) *lapse*;—circuit, come about, end.

In Ecc. 1:5 we read: "The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose."

The "circuit" of the sun was its (apparent) "revolution" around the earth, and must have been so understood; for no man ever yet saw the sun "come about," or haste "to the place where he arose," by "proceeding" backward from the west to the east; and the term "layil"—a word as common to the Hebrews of old as our word "night" is to us—meant a twist away from the sun as the latter sank out of sight.

Webster defines "night" as "that part of the natural day when the sun is beneath the horizon."

Be it remembered that the Genesis account of Creation, while it may well have been brought down both by written records and oral tradition from Adam, through Noah and the chosen line, was and is a part of the "All Scripture given by inspiration of God" (2 Tim. 3:16), and was written in the Hebrew language for the Hebrew people who, naturally, were acquainted with their own language; and their word for "night" was, in itself, a scientific declaration and explanation of the revolution of the earth—a turning away from the sun's light into the absence of light; in other words, into the "dusk" of "evening" and the "darkness" of "night."

These are not the only cases where the original term shows rotation of the earth on its axis, which the critics claim could not have been known in the early times, especially by such an obscure and "primitive" people as the Hebrews!

In Psa. 90:1,2 we read: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

The word "formed" in this text is, in the Hebrew (No. 2342) "chûwl, *kbool*; or chiyl, *kheel*; a prim. root; prop. to *twist* or *whirl* (in a circular or spiral manner) i.e. to *dance*, to *writhe* in pain . . ."

Among the many other uses of the word which Dr. Strong gives, only one has any bearing on the case in hand, viz., the word "form"; but this does not furnish the literal root meaning of the word, as seen above.

When we read, "or ever thou hadst whirled (twisted) the earth," we get a clue to a scientific fact, which the word "formed" does not reveal.

Astronomers refer to the twisting or whirling of a top—a child's toy—including its nodding, which everyone has witnessed, as an illustration of the motion of the whirling earth and its "nutation" (nodding) by the tipping of its axis to and fro.

(The word "formed" in Gen. 2:7,19 is (No. 3335) "yâtsar, *yaw-tsar*; prob. identical with 3334 (through the *squeezing* into shape); ([comp. 3331]); to *mould* into a form; espec. as a *potter* . . .")

Moreover, this very "whirling"—circular-motion of the earth on its axis is one of the evidences of the sphericity of the earth.

McCann, in referring to the division of light and darkness says (p. 295):

Why did Moses speak of "light" before he spoke of the sun, unless he had some vision of the pre-solar globe which so many centuries later was advanced by so many nebular hypotheses? . . . Science had not then discovered that the earth was round, a revolving globe . . .

It might surprise this writer to find out that the original Hebrew has many a clue to the fact of "a revolving globe"; and that the so-called "science" of the modern hypotheses is a very belated and feeble affair compared to the knowledge of the "ancients" in the true chronological sense of the term. This, in our opinion, holds from the time of "the first man Adam," who had personal and familiar acquaintance with the Lord God Himself, upon this very earth.

The knowledge which the antediluvian ancients possessed before sin became rampant in the earth was lost, as shown in Romans I, and prophesied by God as concerning later peoples and times—including our own—through the prophets and apostles.

To return for a moment to the text quoted above—Psa. 90:2—the Hebrew word for "earth" is (No. 776) "erets, *eh-rets*; from an unused root prob. mean. to *be firm*; the *earth* (at large, or partitively a *land*):—× common, country, earth, field, ground, land, × nations, way, + wilderness, world."

The word for "world," in the same text, is (No. 8398) "têbêl, *tay-balé*; from 2986; the *earth* (as *moist* and therefore inhabited); by extens. the *globe*; by impl. its *inhabitants*; spec. a partic. *land*, as Babylonia, Pal.:—habitable part, world."

It is evident that the Hebrew words for "earth" and "world" as here used, are to be understood in two different senses, though each, by itself, may be properly rendered "earth" or "world."

The Hebrew statement seems to refer to the "earth" as the land-surface, firm ground, etc., and to the "world" as—"by extension," as above—"the globe."

It was the globe, with all that it comprehended, that was "whirled" "in the beginning."

And the apparent circuit of the sun was a "passing round" (as Webster defines "circuit") the earth, the globular form of which is indicated in Prov. 8:27, as we have already shown, in the phrase "when he set a compass upon the face of the depth."

The Hebrew word for "compass" is (No. 2329, the only time used for this word) "chuwg, *kboog*; from 2328; a circle:—circle, circuit, compass."

No. 2328 has "chuwg, *kboog*; a prim. root [comp. 2287]; to describe a circle:—compass."

In the *New York Times*, of date July 18, 1925, the following statements from a dispatch from Princeton, N. J., dated July 17, were published:

Stating that the theory of evolution was as neutral to religion as the law of gravitation, Professor William Berryman Scott, head of the Department of Geology at Princeton, said the Bible was written by untrained observers, and was by no means a scientific textbook, adding that the story of creation was allegorical. "Shall we refuse to admit that the world is round because the Bible teaches that it is flat?" asked Dr. Scott.

To one who has made the Bible a special study for many years, words fail to express the righteous indignation which such a statement—utterly unfounded and false as it is—coming from a supposedly-educated man, filling (?) the high position which he occupies, engenders.

Passing by his first allegations as unworthy of even passing notice, as concerning his last statement, we deny the affirmation and invite him, herewith, as also Dr. Harry E. Fosdick, who, in his last book, *Adventurous Religion*, according to Dr. Keyser, in the *BIBLE CHAMPION* for November, page 582, "declares with his wonted dogmatism that, according to the Biblical representations, 'the earth was flat,'" to produce the evidence in behalf of their assertions. Not that we expect to get it; for those who make such statements concerning the Bible "have no evidence," "no facts in evidence," hence are not able to produce what they do not possess.

Right here we feel to stress the need of emphasis on the God-revealed fact that the Bible is the Word of God and not of man, who acted only as His amanuensis or as His mouthpiece.

Much has been written from time to time as to what Moses may have thought as to what he wrote in this first chapter of Genesis.

Various and far-fetched ideas have been employed in the effort to "explain" its statements in one way or another so that they shall not be understood literally.

Webster, under "literally, adv." gives this perfectly plain definition of the term:

"According to the primary and natural import of words; not figuratively."

Nisbet, in chapter 4 of his *Science of the Day and Genesis*, referring to the varying interpretations of the word "day," says:

(b) The figurative interpretation, making "day" an indefinitely long duration, agrees with science; but the narrative, by the exact limitation "evening" and "morning," impresses us with the idea that the writer conceived of "day" as an ordinary day. The same impresses us at the institution of the Sabbath (Ex. 20: 10, 11).

(c) The symbolical interpretation of "day"—day understood by the writer [italics his] as an ordinary day, but standing in the Divine mind as a symbol of a higher duration—solves all difficulties.

Some of the foremost Biblical scholars maintain that the creation history was communicated to man in successive visions—tableaux.

The six tableaux of creation rose before the eyes of the seer, impressed him as six successive periods of work—as six ordinary days, and their rise and fading away as morning and evening. But in the Divine mind these six tableaux were symbols of periods of past working of indefinite length.

Well, we all know that many of the so-called "foremost Biblical scholars" of the present day "see" a great many things which the most of us can't see!

But as to what they suppose Moses thought he "saw" in the face of what the chapter itself reveals in its direct declarations that "God said," and "God called," we can only express our continual surprise at the way the record is perverted, misinterpreted and mistaught.

We see no indication that God was giving Moses a series of non-talking "movies," leaving him to guess what they might mean.

The fact is that Moses wrote what the Lord told him to write, and said what the Lord told him to say; and however much he may have dreaded to carry out some of his orders, the Scriptures show us that he bore the Lord's commands to the people of Israel and delivered his verbal "blows" "straight from the shoulder"—or, not to mix metaphors, straight from the mouth of Jehovah, without any "trimmings" of his own.

There is not the least hint in all the record of Moses' life and his action under God's directions that he had any other thought but that he was giving "the Word of the Lord" to Israel, in which he, himself, believed, even in the face of all the persecution which it brought upon him.

There is only one instance on record where



it is said that he "spake unadvisedly" (Psa. 106: 33 referring to Num. 20); and that because the people "provoked his spirit" and "angered him also at the waters of strife."

Who can but sympathize with Moses, considering all he had to endure at the hands of those murmuring, complaining, whining "children of Israel"? "Ye rebels; must we fetch you water out of this rock?"

He hadn't been advised by God to say that—or anything else—to the people. He was told to speak to the rock and it should give forth its water.

On all other occasions he followed God's orders explicitly.

This "supposing" as to what Moses understood by this record of Genesis I, written in his own Hebrew language, is as absurd as it would be for a Frenchman or an Italian to suppose an American to be unable to understand his own American history.

Yet we have read some strange "supposings" along this line from various writers, which leads us to say that we want *our* turn at supposing.

Let us "suppose" that Moses, who was "learned in all the wisdom of the Egyptians" (Acts 7:22) and who, of greater consequence still, was favored with many special and prolonged communications with the Lord and was inspired of God to write what he did write, "supposed" it possible, or even probable, that in the (then) far-distant future—"in the last days" to quote his recorded words from the mouth of Jacob (Gen. 49:1), some Gentile of "the nations," not of the Hebrew-speaking people—for instance, "the blarsted Englishman" or his American cousin—might, by a special dispensation of "the God of the Hebrews" be enabled to compile a dictionary by means of which the original Hebrew might be translated into the uncouth mother-tongue of his own people, so that the Gentiles might come to understand the meaning of the Hebrew term "layil," and be enlightened thereby, even to grasping the fact that the Hebrew term employed, in and of itself, showed the scientific fact that the earth revolved on its axis.

We say "let us suppose" that Moses "supposed" such a happy result of progress in knowledge on the part of the Gentiles—"aliens from the commonwealth of Israel."

Alas for the supposition!

Instead of that, we see that the "twist" in Gen. 1:5, which properly and scientifically belonged to the earth, and caused the "night," has been utterly ignored in its relation to that body in the interpretation of Genesis I, and has appeared more in evidence in the workings of

men's brains, even to the discarding—on the part of some—of the idea that "night" means night at all, except in some figurative sense, and that the term "day" may have meant "any old time," whether of days, years, centuries, millenniums or geologic ages;—even though the terms "evening" and "morning" are used in direct connection therewith, furnishing special emphasis on the self-evident fact of a rotary day of twenty-four hours, as we all know it.

Moreover, "supposing," for a moment, that the ancient Hebrews knew nothing—or next to nothing—of the simplest science, as claimed by our learned Modernists, we can clearly see the wisdom of the Creator in making the distinction between night and day so plain that the most hopelessly unscientific and illiterate of the common people would—by the coming on of perceptible "darkness"—know enough to "turn in and go to bed"!

Yet, strange to say, there are many among our superlatively-enlightened people who pay no attention to this beneficent arrangement, and persist in turning night into day, thus making their "day" one of as nearly twenty-four hours as their strength will permit.

But we leave the hygienic phase of the subject to the doctors—who agree on that, if they don't on anything else!

As to the supposed length of the days of Genesis I estimates differ from a thousand to hundreds of millions of years each; and the lowest estimate is as impossible of harmonization with the science of this chapter as the highest, where the relation of the third and sixth days is once recognized at its face value.

Even a thousand years—mere moments of time when compared with the "days" of geological hypotheses—would have been pretty hard on the edible provisions of "the third day," and harder still on Adam and Eve and the poor beasts on "the sixth day," unless they (the "wittles") had been kept in cold storage; which couldn't have been the case, for the theory called for more than "oven-heat" in the third geologic "day"!

Let's laugh! "A sense of humor is a great asset," as our Managing Editor has said; and a good laugh is a great softener of asperity and soother of irritation, and helps to draw "us humans" together, in spirit, if not in opinion.

In our next article we hope (D. V.) to consider still further the "light" and the "lights" of the first and fourth days.

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The Christian has no self-importance to defend. A great relief.—Rev. George H. Lee.

# THE SANCTUARY

## First Things First

By John Roach Straton, D.D., New York City

*"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:31-33.*



HIS text is a text of contrasts in choosing. It recognizes that there are two worlds: the material and the spiritual. The great material world of sun and stars and rushing streams and flower-decked fields and waving forests, lies all about us; but stretching far beyond the limits of these things of sense, is the wonderful world of the spiritual, where visions of beauty charm us, glowing ideals beckon us on, and Faith and Hope and Love abide.

To some eyes and some hearts, indeed, only the mud of the real is here. But before others the entrancing country of the ideal stretches in its beauty far and away, with its rivers and continents of ethereal loveliness, with its mountains of aspiration, with the mystic domes and spires of its palaces of dreams, and with all the radiant beings that live beneath its skies.

The great poet was right when he said: "The world is too much with us;" and these words of the Master, calling us away from the material things come to us, in the midst of the turmoil and the selfish scramble of a materialistic age, ringing in their beauty like golden bells. They call us away from anxiety about what we shall eat and what we shall drink and wherewithal we shall be clothed, and point us to the bountiful providence of God, which provides even for the fowls of the air and decks the lilies of the field with a rarer raiment than even Solomon in all his glory ever knew.

Jesus Christ was no apologist for laziness or indifference. He was Himself one whose hands were calloused with honest toil. This text, therefore, is not an invitation to slovenliness. The Bible says, "If a man will not work, neither shall he eat." We are to do our best

in every field of useful endeavor, but we are, according to His teachings, to put first things first, not to over-emphasize the temporal and the material, but to recognize that divine Providence who will surely care for us if only we put our trust in Him, and to place the emphasis upon the spiritual realities, which constitute at last the true life of man.

The Master summarized all of the selfish and materialistic forces, which war against the soul and clamor for our first allegiance, under the term Mammon. This is an Aramaic word, but it came most likely from the Hebrew "Amman"—meaning that which props, supports, or that which is relied upon and trusted. So the Master pictured the rich fool, who filled his barns and said:

"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

But Jesus' answer to all of this was:

"Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou has provided?"

And the Master's words concerning such folly is:

"So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:19-21.

There is great need to-day for the recognition of these two kingdoms—the material and the spiritual—and for a right standard of measuring the values of each. Hawthorne, in his "Mosses from an Old Manse," has given us a strange but suggestive spiritual fantasy. He pictures this world after it has been swept by the besom of destruction in some awful Day of Doom which wiped out the entire human race, but left all material things upon the earth as they now are. The towering buildings, the great railways, and all of the other monuments of man's genius and power left tenantless and alone. Then he pictures a new Adam and Eve coming into the desolate world and finding the evidences of the distressing inequalities of human life. They are pained and amazed at the unmistakable signs of injustice and inequality on every side. Here they find on the great boulevards the marble palaces of



the rich and powerful, and just behind them the squalid and filthy habitations of the poor and unfortunate. They are distressed over the fact that one portion of earth's lost inhabitants had evidently been rich and comfortable and full of ease, while the great masses of men had been poor and weary, often uncomfortable, and heavy laden with the burden of toil.

No man with an understanding mind and a sympathetic heart will condone for a moment the injustices of modern life. But even Hawthorne, with all his depth of spiritual insight, fell into the too common error of measuring true blessedness by mere material standards. He seems to assume that true happiness is to be found only in the mansions of affluence; whereas, if the truth were known, in many of the hovels of his vision there were greater riches of contentment and peace, and greater strength of character than would have been found within the marble walls and gilded halls of the self-indulgent scions of temporal power.

"Who rides the horses of the sun  
Shall lord it but a day;  
Better the lowly work were done  
And keep the humble way.

The rust shall find the sword of fame,  
The dust shall dim the crown;  
Yea, none shall nail so high his name  
Time will not tear it down.

The happiest heart that ever beat  
Was in some quiet breast  
That found the common daylight sweet  
And left to Heaven the rest."

### Christ's Challenge

So to-day, as in the past, Jesus Christ stands in the midst of the ages and stretches forth His nailed-pierced hands and says: "Seek ye first the Kingdom of God and His righteousness." He tells us that there is another Kingdom more blessed and blissful far than that of the material. It possesses all that is good and worth the while in the material kingdom, and yet it goes infinitely beyond these things, and bestows upon its subjects those spiritual treasures which are unto everlasting life: the riches of hope, the far vision of faith, the warm heart beat of love, the inspirations of friendship, the joys of fellowship with the great minds and the noble hearts of the past, opportunities to serve, the chance to do good, and, above all, harmony with God, a clear conscience, clean hands, a pure heart, a sense of forgiveness, cleansing from sin, peace that the world does not give—sweet, serene and abiding forever—and the high hope of heaven to crown it all! These are the treasures which belong to the Kingdom of God.

I will not here draw in detail the distinction between what Jesus called in some parts of His teaching, "the Kingdom of Heaven," and what He calls here and elsewhere, "the Kingdom of God." I will only remark, in passing, that the Kingdom of Heaven means the final rulership of heaven upon earth. It is the Messianic Kingdom, which is to be set up when Jesus Christ returns to the earth, and when He rules the nations from the throne of David.

The Kingdom of God is a larger term. It is God's universal rulership over all material things and all moral beings in both heaven and on earth. The Kingdom of Heaven, therefore, is included in the Kingdom of God, as the parables of the Master and His other teachings make clear. But the Kingdom of God is God's rightful rulership, both now and in all the future, and it is the recognition of this spiritual sovereignty, of this divine kingdom, to which Jesus Christ challenges and calls us all.

What now, let us inquire, does it mean to "seek" the Kingdom of God and His righteousness?

Well, obviously, it means first of all that we are to seek *entrance* into that Kingdom. All men, of necessity, are born into the Kingdom of God upon its material side. They have to live under the laws which God has established and which He controls for the direction of the material universe; but all men are not born into the *spiritual* Kingdom of God. On the other hand, as the Bible makes amply plain, they are born morally and spiritually into the kingdom of the Adversary, because of inherited sin and the fruits of disobedience to God. We read, therefore, in Romans 14:17:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

This does not mean the righteousness which is imputed to us through the merits of Jesus Christ, but it means the righteousness which is implanted in us by faith through the regenerating power of the Holy Spirit.

It is evident, therefore, that entrance into the spiritual kingdom of God can come only by regeneration. Just as a man becomes a citizen of an earthly kingdom by his natural birth, so he can become a citizen of the divine kingdom only by a spiritual birth. Therefore, Jesus said in John 3:3, 5, 7: "Ye must be born again," and "Except a man be born again he cannot see the Kingdom of God." If, therefore, we are really to put first things first in the new year, and to secure for ourselves the blessings of the Kingdom of God then, first of

all, we must obtain entrance into that Kingdom. If we have not repented of our sins and given our hearts in full surrender to the Lord Jesus Christ as Saviour, and if we have not been born again through that act of faith, then it is idle for us to expect the true blessings of the Kingdom of God or really to be used for the ongoing of its mighty and triumphant forces. So-called "social service," apart from individual salvation, is, therefore, a superficial and spurious thing. Jesus did not say, "Ye must be reformed again," but He said, "Ye must be *born* again;" and when we are thus born again and truly enter into the Kingdom of God, social service activities and helpfulness to our fellowmen will inevitably follow after, as was illustrated so strikingly in the case of Zaccheus the Publican, following his regeneration.

To seek first the Kingdom of God must mean, again, that we shall seek its privileges and prerogatives. In the Beatitudes, Jesus gives us a startling and challenging new set of standards for happiness or "blessedness." These are not the standards of this world. He tells us here that the blessed and happy are: those who are humble in spirit, or "theirs is the Kingdom of Heaven;" those that mourn, "for they shall be comforted;" those who are meek, "for they shall inherit the earth;" those who "do hunger and thirst after righteousness," "for they shall be filled." The truly happy and blessed are these and the "merciful" and the "pure in heart" and the "peacemakers" and those who are "persecuted for righteousness' sake" and who are "reviled" even, and accused falsely.

And then, immediately after the Beatitudes, the Master passed to the great positive, constructive forces that are to manifest themselves in service through the life of the citizen of the Kingdom of God. We are to be "the salt of the earth," and thus its saviours. We are to be "the light of the world," and thus its true educators and guides.

All of this teaching, therefore, puts service upon the high plane of privilege, and not of perfunctory purpose or cold and callous duty. It is the note which the Psalmist sounded when he exclaimed: "I *delight* to do Thy will, O God." Entrance into the Kingdom of God, and that alone, therefore, will enables us to translate duty in terms of delight, and to rejoice even in the persecutions that come from faithful service.

Will the church members of to-day dare to measure up to this high standard? Will we really in this new year put first things first and seek God and His righteousness, trusting Him

to add unto us in His good pleasure all temporal interests, all of the mere material trimmings and trappings of food and clothing and houses and lands that we may need?

"But," someone asks, "do you seriously say that Jesus Christ intends that we shall put into a secondary place such things as the building up of our homes, the proper education and equipment for life of our children, and our business success?" And I answer this question, dear friends, by saying: "Most emphatically—yea, overwhelmingly—yes! That is precisely what Jesus Christ is saying to us." He is also saying that until we learn this wisdom of heaven and bow to the true rulership of God in our lives, we cannot give the best even of these temporal blessings to our children or ourselves. That is just what Jesus is calling to us to do—to put first things first; and He says here, explicitly:

"Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek"—the unregenerate, the unsaved, those who are not walking in obedience to God and are not subjects of His kingdom.

Anxious care about temporal necessities, and selfish striving for things that we think we need for ourselves and our loved ones, is precisely what Jesus Christ most earnestly and emphatically warns us against. These are the things that the giddy, self-indulgent world—the Gentiles—are ever clamoring for and striving after. And the child of God is to draw up his declaration of spiritual independence from all such striving and straining. If God feeds the fowls of the air, and if not even a sparrow falls to the ground without His love and care, will He not feed and care for those who trust Him? And if God clothes the lilies of the field with a beauty rarer than the dazzling splendor of Solomon in all his glory, then will He not shelter and clothe the children of His love and the subjects of His great Kingdom?

Oh, my friends, it is unbecoming in us as Christians to stampede after these things of the thoughtless, selfish world. We have higher goals and more splendid purposes. We are here in the world to put God's Kingdom first, that all men "will take note that we have been with Jesus," and, seeing our good works, "glorify our Father who is in heaven." When the time comes within the ranks of the church people of to-day when the Bible Schools and the Mid Week Prayer Service, and efforts for the salvation of the lost, and sacrificial giving for the missionary enterprise, are put first, and



when even home and school and business are made to rotate around God's Kingdom as a center, rather than the things of the church and kingdom around these temporal necessities and preoccupations as a center, then the Kingdom will come by leaps and bounds, the day of Christ's return will be greatly hastened, and the hour when the Kingdom of Heaven will be established upon this earth, and the rule of God will banish the sins and the sorrows of men will indeed be at hand!

"But," someone says, "how visionary and impractical it all is!" Not at all my friends. The visionary and foolish thing is to follow the unwisdom of "the god of this world," and to seek entrance into his kingdom of sordid selfishness and mere material might, and to put that first rather than the Kingdom of God.

There have been, even in our age, high souls who have illustrated by their lives the possibility of real citizenship in the Kingdom of God. They have put first things first, and God has abundantly redeemed His promise to add unto them all the material things that were necessary to an ever widening influence and an ever growing life.

Take, for example, such a man as the late John Wanamaker. I will ever be grateful that I was privileged to work with him in Kingdom service, and to be his guest at the last birthday party that he gave before passing on to receive his bright eternal crown. He invited about a dozen of us—some who had been intimately associated with him in different forms of Christian service—to gather about his table, and there we not only enjoyed the delightful fellowship and hospitality of that hour, but we were privileged to see into the deeper depths of the great and noble soul of our host. John Wanamaker told us that day, in the sweet and sacred intimacies of an hour of fellowship, how from the very beginning he had sought to put God's Kingdom first in his life. As a young man, struggling to get ahead, he was loyal and true to the great things of the spiritual Kingdom; and we all know how magnificently he exemplified this loyalty, even after the greatest success had crowned his efforts. Down almost to the very day of his death, he was active in all forms of Christian service. Though he was the creator and leader of one of the largest mercantile establishments on earth, nevertheless he did not sit at ease in Zion, but continued to the very end to put the interests of the Kingdom of God in first place in his life. It is literally true that he devoted more time and thought and effort to the interests of God's Kingdom than

he did to his own business. He was always helping somewhere and somehow. It is a well-known fact that he not only taught that great Bible Class in his own church, but that every Lord's Day he was speaking here and yonder, bearing his testimony for the Master, and often on week nights as well. Not only did he do these things, but he even put much time on individual visiting, often among the lowly and the poor, seeking souls for Christ, or ministering to the needs of his fellow men.

What a life! and what an answer to all skeptical arguments and to the excuses of those who are indifferent and lazy in the service of their God! What a demonstration, too, all this is of the folly and sin of the adversary, who leads those reaching temporal success to settle down to the enjoyment of self-indulgent luxuries. These are the forces that make the Laodiceans. How pained the hearts of true spiritual pastors are throughout the world to-day to see that so many who manage to amass a little of this world's goods stop attending the prayer meetings and the Bible School, and cannot be induced to seek the salvation of the lost or to enter into any truly spiritual lines of church or Kingdom activities. They are willing to serve upon committees that require little time or effort. They are very ready to keep the material wheels of the church going around, but they even seem to think it a strange thing when pastors call upon them to *give themselves*—their time, their influence, their presence, and their personal effort—in spiritual service.

What we all need to-day is to hear this mighty command of the Master, for that is what it is: "Seek ye first the kingdom of God and His righteousness." Will we then, dear friends, in this new year of grace, as citizens, as members of Christ's body—the true church—put first things first, seek the fullness of the righteousness of God in our lives, and accept in joy the privileges and prerogatives of His Kingdom? Jesus has made it amply clear that the Christian is to be a man apart. We are called here in the Scripture of truth a "peculiar people." We are in the world but not of the world. We are pilgrims and strangers upon the earth. Our citizenship is in heaven, and we are seeking an eternal city whose Builder and Maker is God. Oh, that to-day we may highly resolve, not merely to turn over a new leaf of human striving and effort for reform, but to seek first the Kingdom of God and His righteousness, well knowing then that all other necessary "things" will surely be added unto us!

### The Advancement and Success of the Kingdom

There is but one further word that I would say in closing, and it is this: to seek the Kingdom of God means that we are to give ourselves in earnest endeavor for the *advancement* of that Kingdom in all the earth. We are to seek the universal victory and success of God's Kingdom. As we look out upon the world to-day we see it in bondage to the kingdom of darkness, as the Scriptures say, "lying in the wicked one." From the silly and selfish luxuries of so-called high "society," down to the sordid sensualism of the slums, the god of this world has his subjects. And against those "unfruitful works of darkness" we are to struggle and strive in our Master's name. We are to seek the salvation of those who are thus in bondage to sin and death and the devil. We are to seek to break their fetters and to lead them out of darkness into Christ's marvelous light.

And not only those who are about us in the homeland, but we are to seek to break the bondage of superstition, immorality, suffering and sorrow in China and India and Japan and Africa and South America and the islands of the sea. If we are to seek first the Kingdom of God and His righteousness, then it will mean that the supreme ambition and desire of our hearts will be the advancement of God's cause the round world over. And just to the extent that we do these things with disinterested motives, in the spirit of self-sacrifice, and with true heart loyalty and devotion to God, will He use us and add unto us everything that we really need or that will truly bless and bring us into the treasures of His truth and the secrets of His power.

That is a touching but profound story that has come down to us from the long ago: the story of the poor man who was ambitious for his little daughter. This man, who lived on the edge of a forest, was greatly stirred by the beauty and sweetness of his only child, and he set before his mind certain goals for her, to which he gave all the devotion of his heart. He desired that she should be "a great lady," that she should have silken raiment and gleaming jewels and a palace of marble, such as he had looked upon from time to time, in wonder and awe. His heart was set upon these things, and he hoped and dreamed of nothing else. In one of his dreams a mysterious visitor told him to go and dig under the trees of the forest and he would find at last a chest of gold. But the visitor told him that he could not find this

chest of gold until he dug without thought of the gold and what he desired to do with it. So again and again he went into the forest to dig, but always with failure. He tried to make his mind a complete blank about the gold. He tried to put aside the worldly ambitions and plans for his little daughter that he had in connection with it. But he was not able to put these things completely out of his mind and heart. Then the story tells us how the shadows fell across his pathway. This precious child—his only treasure—was stricken down with disease, and despite all his efforts, at last she died. Then the broken-hearted father carried her body out—a burden of love—to bury it beneath the trees. He selected a large and beautiful tree to guard that sacred dust. He laid his burden tenderly upon the sod, and began digging at the foot of this giant oak which was to stand sentinel through the silent years of sorrow. And there, with the last stroke, as he completed the grave, he uncovered the casket of gold. He stood entranced with wonder as he looked upon the gleaming treasure—a king's ransom—but his eyes rained down their tears as he realized that he had found his treasure only at the bottom of the grave of his arthly ambition. When his mind was free and his heart was empty of all his plotting and planning, then came the realization of his dream and the fulfilling of his desire for worldly wealth.

And so, dear friends, with us. It is ever true, as the Master taught us, that the higher comes when we turn from following the delusion of the lower. At the bottom of the grave of our worldly ambitions and our selfish striving, we will find the treasures of truth and the gold of God's eternal goodness, grace, and power!

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"By law and at public expense Michigan gives Bible and moral instruction to all convicts in its prisons, and neglects to give them to children in the public schools. It thereby puts a premium on crime and is raising a race that is making democracy unsafe for America."—Dr. W. S. Fleming.

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"Young men, as you go out into the world to face scientific problems, remember that I, an old man who has known only science all my life long, say to you that there is nothing truer in all the universe than the scientific statements contained in the Word of God.—Professor Dana.



# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

## Psalm 139

SEVERAL Christian men were discussing the need of the world and how to meet it. They agreed that the world can be saved only by realizing the presence of God. This religious sense seems paralyzed in many. The motor nerve of the Christian life has been atrophied by the tourniquet of the world's passion. The "fool has said in his heart, there is no God," and many act up to this belief.

The function of the Church is to awaken men to the realization of God. If the preacher is true to his Master, he will seek this first of all and last of all. The pulpit is a burning glass to focus the rays of divine love upon and into the individual heart. Every man has a heart capable of loving Almighty God, the Father of man's spirit. It is the aim of the writer to touch briefly upon this characteristic of the human heart.

Akin with the Pulpit is the Press. This is an agency that reaches almost every home in America. A sign of the times is the willingness of the great Dailies to print religious matter free, and some of them devote pages to religious problems. The religious weeklies and monthlies are doing a wonderful work; and through the Pastors they reach out into almost all the families of all the Churches.

Books are more permanent than newspapers. Many are trash or worse; but the number is ever increasing of those that embody vital truth. The "best seller" continues to be the Book of Books, the "Holy Bible"; and China is buying more Bibles than America. About twenty millions are being printed and distributed every year throughout the world. Broadcasting stations are sending out upon the air Scripture readings, sermons, religious addresses, and literally millions are hearing thus the word of life in their own homes. Some secret lodges are teaching the Bible to millions of members at every regular meeting. The Cross and Crown of the Masonic Commandery is the symbol of its preaching Jesus Christ and Him crucified. Even the movies are picturing "The King of Kings" in heart-ravishing beauty to uncounted millions that otherwise would never hear or see the Gospel of God's dear Son. We, with Paul, should rejoice that in every way Jesus Christ is preached (Phil. 1:18).

In this monologue I want to talk about a few things in which the soul of man naturally reaches out towards God. The Holy Spirit uses our poor but sincere efforts to lead men everywhere to "seek after God, if haply they may feel after Him, and find Him." Sometime all men grope after God, "In whom we live and move and have our being" (Acts 17:26).

God has made us all in His likeness, and for Himself. Thus we have the spirit sense to be conscious of Him, to learn many things about Him, and to imitate Him. Man can never be satisfied apart from God. Religion is doing all things as unto the Lord, whom we call "Father."

## Seeing the Invisible God

### Psalm 63

EVERY normal human being is daily seeing things that do not come within the scope of his bodily eye. We see the wind and trace its course. We see truth and honor and love. We see innocence and purity in the face of the little child. We see life, which is invisible. We see the mind and study its workings, which is psychology. In the beautiful paintings we see the artist, and the truth he has embodied in the picture. We see God in His works and in His ways, "Seeing Him who is invisible" (Heb. 11:27).

A hundred proofs of the existence of God are all around us; and atheism is now a form of lunacy. Millions see with the eye of David. "The heavens declare the glory of God."

This earth is full of God's tokens, as the home is full of the Mother's love, and care, and skill. As the water-mark may be seen in bond paper, so in every department of the earth's material being, and in every page of its history, the hand of God can be traced. It is not a fortuitous concourse of atoms, but the purposeful creation of One who can make electrons and from them build this wonderful world.

Man is the greatest proof of the invisible God. Man stands at the apex of the pyramid of creation; and his very being, yet unfathomed, challenges all forms of atheism and indifference. Few today wish to be classed with Topsy, who said, "I just grew like any other nigger." Man's development to his present stage reveals God, behind him and within him.

The purpose of these articles is to point out just one line of evidence. This is not merely of the existence of God, nor of His handiwork in the universe and man, but of His immanence in the life of man. He is ever present in the workings of the universe, the Spirit in the wheels; and He takes a fatherly interest and a potent hand in all His children of earth. "In Him we live and move and have our being." This is the Godward nature of man. In spite of all his faults and sins, in his serious moments, he is animated by a thousand desires that show his higher life, akin with God.

The missionaries have gone to almost every part of the earth; and wherever they have got into the hearts of the natives, they have found the spontaneous worship of God. Their function is to tell them the truth about God, "Whom they ignorantly worship" (Acts 17:23).

"Man is incurably religious." Often men have tried to school themselves not to look to God, not to believe in Him. This is one form of insanity, monomania. Sometimes they have thought they had succeeded; but an emergency jolts them out of their amnesia. God's token in man is irradicable.

This involuntary belief in God is the heart of man's life. "The fool hath said in his heart, There is no God." The Bible rings true. Such a person goes against all reason, blind to the clearest proofs, and regardless of his highest wellbeing. Wonderful improvement in character is seen universally when a person takes to heart his head belief in God, the Father.

## God the Glory of Man

Psalm 8

MAN glories in God. All that is highest in man looks up to God as the Father of his spirit, and the One in whom we can find the greatest possibilities of life. He naturally turns to God for light and life, as the flowers of nature turn to the sun. When he plans to do a mean thing, a wrong thing, he tries to hide away from God, as Adam did in Eden. When he plans to do some good thing, some noble thing, he looks to God, expecting approval and help. The trouble with man is that he is so engrossed with business and pleasures, so seduced by bribes, he forgets God and neglects his soul.

The greatest glory of man is his likeness to God. Many fail to apply this to their everyday life, but they know in their heart that to be godlike is to be manly. His conscience approves the effort to do the will of God. In this man finds himself and his greatest blessedness. This spiritual nature in us separates us from the lower animals and links us with God, making us human.

"In the beginning God." In the beginning of the material world God created things visible out of things invisible. Whether electrons and ions existed previously is not a matter of moment. In the beginning of vegetable life, God worked another miracle. In the beginning of animal life God again created. These were all preparatory and minor. They all reflected God's wisdom and power; but He had not yet put *Himself* into His works. "God breathed into man's nostrils the breath of life, and he became a living Soul." Now we have man. Now we have a creature of God, into whom God has put something of Himself; and that part is the glory of man.

"What is man that Thou art mindful of him? And the son of man that Thou visitest him? For Thou hast made him but little lower than God, and crowned him with glory and honor." Surely man should perpetually glory in God. Man should always delight to sing His praise and live His praise. In God we glory. "I was glad when they said unto me, Let us go into the house of Jehovah."

## The Real Man

John 13:31-35

MAN is a puzzle even to himself, but especially to his neighbors. "The proper study of mankind is man." How few know what is in man! His oddities and accidents are often mistaken for himself. This age is noted for its exploitation of man; and anthropology ramifies into untold extremes and delusions. We need to know what is the real man.

Man's idiosyncrasies are not his worst features. Man's cruelties and injustices have ever made man

mourn, down to the present time. History is written in blood, and often the blood of the innocent, as in the case of Jesus Christ. Often we are shown that there is only a thin crust of civilization holding in check the fiery passions of man.

The best of men are partly animal. Like them we all are mortal, subject to hunger and thirst, to disease and accident, and even affected by climate, and habitat. How much of man's energies are spent in earning for the body! In caring for the body! And the more highly civilized we become the more time and expense are given to the animal part of us. But man is more than animal, and that is the real man.

Man is more than animal in his intelligence. The natural struggle for existence is not so much by brute force as by skill and forethought. Some glory in man's physical prowess and his ability to fight and "knock out" his opponent. This is primitive, of the stone age. The man in us glories in preventing cruelty and injustice, in becoming master of every situation by intelligence. Might is not always right; but right is might. The fine arts of peace are the proper vocation of man.

In the real man the heart is greater than the head. All laugh at the "swelled head"; but the universal approval is for the man with enlarged heart. Man excels, especially woman, in altruistic affection. The animal in man forgets the good of others and the happiness of others in his demands for self. The real man is Christlike in forgetfulness of self in seeking another's welfare. This is the test of manhood and womanhood. "By this shall all men know that ye are my disciples, if ye have love one for another."

The world is incapable of rightly estimating the value of the real man. Its hero is one that accumulates millions, justly or otherwise. The star ball player is more lauded than the honor student or even the president of a university. It idolizes the jolly good fellow, who spends his money on unworthy friends, while he neglects his own family, and philanthropic works. The world often would crucify the real man that lives for principle and for sincere convictions, as it once crucified Jesus of Nazareth.

The Heaven that Christ revealed and made possible is the perfection of the real man under perfect conditions. Some that hope to enjoy Heaven hereafter, do at present live the animal and selfish and sinful life, which is contrary to the life of the spirit of man. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." "This mortal shall put on immortality."

\* \* \*

Keep yourself scrupulously from everything else but home, necessary business and the Church; then you will enjoy your Saviour's fellowship, and your church, and be able to put yourself into it.—Rev. George H. Lee.

\* \* \*

It is a mistake to belittle the things that are near and common.—Prov. 17:24.



# OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

## The Clamping of Shackles

A NOVEL

By  
Professor Glenn  
Gates Cole, Litt.D.,  
Wheaton, Illinois  
Author of  
Jungle Poison



AND so, Wanda told her story to Peyton. The two had been acquaintances some four years before while they were students at Orinoko University. Orinoko, like most institutions of the kind, was proud of its scholarly faculty, and the patronage it had secured through affiliation and standardizing schemes. Cold intellectuality was at the base of its learning. It catered to all kinds and conditions of humanity; all races, sects, and shades of political and religious opinion. Consequently, no attitude could be taught nor principle enunciated, that had in it a shred of anything which antagonized the tenets of any particular belief.

Naturally, the name of God was never heard in its class-rooms, except on a par with Mohammed and Confucius as a part of some historical dissertation, and the Bible was merely Hebrew literature on a cultured plane with the effusions of the mind and pen of mortal man. The only attempt at any moral teaching was such as came up as formal ethics based upon a so-called social conscience.

In America, there can be no education fostered by the state other than a training without God. The founders of the Republic, largely men of great faith and firm religious convictions themselves, with positive, decided ideas of the truths of God and His Christ—far-seeing as they were in every detail of politics and government—were absolutely blinded as to the ultimate effects of a separation of Religion and State. The present attitude of the educational forces toward religion is quite logical in its re-

### II. Various Explanations

*When the question arises in our schools as to the origin of any natural phenomenon, the questioner dare not receive the true answer, "In the beginning, God created;" but instead the teacher must falsify by stating, "Natural Law produced such an evolution." The reply must evade a religious responsibility. But does it? Is not every materialistic, naturalistic theory concerning such things a direct attack upon the God the Christian accepts?*

sult. It is as unlawful to teach that God worked through miraculous Creation as it is to teach that Mohammed was in-erringly right in his teachings concerning the Soul of Woman. When the question arises as to the origin of any natural phenomenon, the questioner dare not receive the true answer, "In the beginning, God created," but the teacher must falsify by stating, "Natural law produced such an evolution." The reply must evade a religious responsibility. But does it? Is not every materialistic and naturalistic theory concerning such things a direct attack upon the omniscience, omnipresence, and omnipotence of the God the Christian accepts? Is it possible for our state education to be merely non-religious, without at the same time being anti-Christian? The truth of Christ, "He that is not for me is against me," has a keener, deeper thought than we sometimes realize. Does it not really get down to the very roots of knowledge itself?

To Orinoko University came Wanda Reese and Peyton Harker. And the experience there had been disastrous to both. Little by little they had adjusted themselves to the new life of which they found themselves a part; and that, by forsaking the safe and true in their home training and accepting the unsafe and false so prevalent among young people who discard their mother's God and accept the status of man as merely an evolved animal. Teach a young person filled with the mysterious longings and ambitions of his age that he is an animal, and invariably he will live upon the

animal plane. And Peyton Harker had descended to a state in which he could condemn God and scoff at the purity of womanhood, when he first met Wanda Reese. She, too, had been going a pace that nothing but the love of Christ could change.

It was at such a time the two had met. Ejected from a moving trolley-car during a student riot, Peyton had sustained injuries that were well-nigh fatal. He had been carried unconscious into a house near the scene of the accident; and by some perversity of fate, Wanda had been forced by the need at first, and afterwards through a growing interest in the helpless young man to become the leading nurse in his care and convalescence. The acquaintanceship was at the turning-point in both their lives. The nearness of death or of lifelong infirmity for him, had pointed out the need of repentance and a different life; and in his new view-point, he showed Wanda, who was infatuated with him, the only ground upon which any self-respecting man could ever admire woman.

Sometimes, the force of habit and the vicissitudes of life would make his reform difficult. At such times, that which shaped his course was a brief summing-up of her parting words a few years back, "I hope your life may be a successful one, and that you will become just a good and noble man as I know you can be."

And to her had remained his words of confidence when he pled that she should forsake her wild life and return to her parents. She had demurred, fearing parental condemnation; but he had assured her, "I know they will forgive all. If they do not, they are unworthy such a splendid daughter as I know you have the elements to make of yourself."

And now, after the lapse of years, and under such respectable surroundings, she began her story.

"As soon as you were gone, I had a fear that you would return, and that at once. I packed all my essential belongings in a hurry and fled from Orinoko on the first train coming to Warburton."

"You fled from me?" he questioned.

"Yes; I did," she answered honestly.

"An why?" he pursued.

"An answer to that is not at all essential to my story; but it may be of value to you. You thought you were in love with me."

"*Thought*, Wanda? do me justice! I *was* in love with you."

"*Was*?" she teased, mischievously.

"*Am*! I ——" but she placed a graceful hand over his mouth.

"Silence! I see you have cherished the old delusion. Now, be quiet until I finish my story."

And she continued. "You thought you were in love with me, but I knew better. It was a passionate attraction on your part, and due to conditions. You knew my past, my weakness, my habits. You imagined you saw in me a desirableness I did not possess. You knew that I loved you; that, rarely indeed, was woman infatuated as I was. But in your new resolution you could not love such as I. We will not desecrate your feelings by calling them love!"

Peyton did not answer. He was too busy canvassing that dark chapter of his past. He realized the truth. She had known him better than he knew himself. She did not continue her narrative for some moments. Silence held both.

Finally, she did continue. "Now, you realize why I expected you to return; and why I fled. It was for my own newly awakened self-respect; and for your safety. But I have one question to ask before I continue. Did you return?"

He laughed. "Yes; the next day. And I patrolled the station until midnight, hoping to intercept you. Then I had to give up. You had confided to me no knowledge of your people nor your home. I did not know where to follow, even had I been sure you had taken my advice. I must insist though, Wanda, that I did have a real love for you. As time went on, I came to remember you at your best as I had imagined it."

"I am glad of that," she rejoined. "But I did go home. All that day and hours of that night, I was upon my knees by my bedside, giving thanks to God in that He had shown me a way to escape. I had been evil, and wicked, and vile; but in the sight of God and in the forgiveness of Christ, there was a spiritual hope for me. Can you imagine why I was so thankful?"

"I think I can. But Wanda, I ——" Again her gentle hand closed over his lips.

"I might as well confess the rest," she added. "Along with that prayer of thanksgiving for my escape, there was another prayer that you might be saved, and led into a better and more useful life."

"Your prayer was answered," he whispered, reverently.

"I am not so sure," she added. "Your theological attitude may be satisfactory to your own conscience; but your religious attitude is not pleasing to me. I have no confidence in it. Peyton, your theology will wreck your religion,



unless you change; and who knows what others may go down in the ruin?" she said, prophetically. "But that for another time; I am off the thread of my story.

"I plunged into the struggle to restore my life, and rebuild my shattered faith. You may call me narrow, a bigot, or what you like; but for a year I feared to read a book, or a scrap of paper, for fear some crass aphorism filtering down from the scientific and critical scholarship of the age should overthrow my reviving faith. On my knees, I read that glorious Book,—and read,—and read. When you reviled that Book this morning, Peyton, you stabbed me to the heart with every doubting tone of voice, or evil word! I shall never hear you preach again! I can not! Not that you can shake my confidence in it now; I have gone beyond that danger. But oh, the pain of it!" She sobbed, as she recalled his sermon. He could not speak. There are times when even a self-satisfied attitude proves inadequate to argue its course.

"Now, Peyton," she resumed, "There is not much more to the story. For four years I have served in church, charitable and uplift work. So far as I know, not a soul in this city except yourself, knows of these three, uncertain, awful years of my University life. I am sure you will not betray me; for while I know the Divine forgiveness for my sinful life, I also want the respect of mankind, and the satisfaction of a good reputation. But I trust this to Him. Now, Peyton, your story."

But he was thinking of something else just then. "Wanda," he began, in a low voice, which vibrated with feeling, "I can not bear to have you doubt my honor and love for you. You are a remarkable woman. You are the only woman I ever really loved. When I lost you from my life, even darkened as it was by a fear that you were not sincere, and that I might never see you again, I was crushed. I vowed I would never love another: and I have kept that vow, and shall keep it. As I see you again, and hear once more the sweet voice that has been echoing through all the years since then, I am as deeply in love with you as ever. Wanda will you respond to this feeling of mine? Will you marry me? I mean it!"

"No, Peyton, I will never marry you," was her immediate reply. And, as though reluctant to close forever the door through which she was glancing, her voice clung clingingly to the word "marry."

"But you confessed you loved me," he remonstrated.

"I do; and for that reason I shall not marry you," was her reply.

He looked keenly at her. "I can fathom no reason in that attitude," he continued.

She raised tear-filled eyes to his in pure candor. "I love you, Peyton; but your life can never come into its best linked to a woman with a past like mine. Be reasonable and faithful to yourself."

"But, Wanda, no one will know. If I am satisfied, you need have no regrets," he insisted.

"But *you will* have regrets," she moaned. "If no one ever reveals the past, still I can never arouse in your mind the trust and pure love you ought to have. If no one else does sense my past, you know it; and it will ever be a cold, hateful grave of happier days, a ghostly symbol of incomplete trust and confidence. You can not avoid the recoil, nor deafen the mystic ring of unspoken words of condemnation every time you touch your lips to mine!"

"But, Wanda, consider. Am I any better than you? Have I not a sinful past myself? Do you recall what you raised me from? What right have I to pass judgment upon you?"

She glanced out the window, with a far-off look as she replied, "There is a difference, Peyton, and you know it. Do not argue against your better sense. A woman can not feel these things in one she loves: her love forgives everything! But it is a sin a man never forgives. I have suffered it all! I have gone down into heartbreak, and come up out of it better, hope! But there is a penance I must pay. It is to be for life. I can never love man again as I love you! But you must look upon me as a dead love. Imagine the loved one in the grave, with nothing but the memory left! Forget that you have ever found me again. I have gone out of your life: and, in fact, I shall put myself out of it again!"

"What do you mean?" he asked in alarm.

"I have an older sister living in the West," she explained. "I shall start for her home this week."

"But, Wanda, please wait! Do not flee again when I have but just found you. Stay for my sake; even though you will not marry me. We can be friends. This is a new work for me. I need help. I need counsel. I need advice. Who knows but that you may shape my theology, as you say, to your religion? It is your duty! Do not be hasty; promise me!"

She paused a while in deep thought. "There may be truth in what you ask," she agreed. "I must not forsake my duty. Perhaps I ought to remain long enough to test it. I will consider it. But now, to your story."

## THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

### Who is Keeping up the Controversy?



OUR reply is, The Modernists. For proof positive we shall refer to a number of books that have recently come from the press. Something over a year ago we discussed this theme in this department, and showed that at that time there was no surcease of propaganda on the part of the Modernists. The same is true today.

Sometimes the conservative school is accused of keeping up an agitation on theological subjects. This is said by way of criticism. The impression is sought to be made that the conservatives are to blame. The so-called pacifists want us to keep silent, and seem to think that if we do not notice and criticise the works of Modernism, the movement will soon die down, and then we shall all be happy again. But we would say to such chiding that there is little sign of abatement or diminution of advocacy in the camp of the Modernists. They are as copious as ever and as busy issuing and circulating their kind of literature.

It occurs, too, that the Modernists sometimes deplore controversy. They would prefer that sweet peace should spread her dove-like wings over the church. That would be so much better. They dislike controversy. But remember, dear people, nothing would suit the Modernists better than for the conservatives just to keep quiet; while at the same time they (the Modernists) continue to propagate their views in addresses, books and articles. But they cannot consistently advise evangelical believers to subside into a quiescent state. Nor can they consistently put the blame on the orthodox party for "troubling Israel."

We shall now cite some concrete cases of modernistic propaganda close up to date. A recent book (1927) is entitled *The Achievement of Israel*, by Herbert R. Purinton, Professor of Biblical Literature and Religion in Bates College. And what is this author's purpose? Not to engage in original research and produce something new in the field of Biblical study, but to popularize the so-called "conclusions" of the dominant Biblical criticism by

preparing textbooks for institutions of various grades. Looking through the book, we note that the author is entirely wedded to the negative Biblical criticism, and thinks its advocates have settled everything. The old documentary theory of the Hexateuch is simply taken for granted, and that, too, in spite of the scores of scholarly works that have been published against it. The bibliography cited by the author contains practically only writers on the liberalistic side. What is to be thought of such a procedure? Is it right to issue and circulate a textbook for young people, teach them dogmatically the dissecting critical view of the Bible, and never let them even know that any books against that view have ever been published?

Another recent book of the same character is Henry M. Battenhouse's *The Bible Unlocked*. It is advertised as a book, not for scholars, but for amateurs, laymen, students and teachers. That makes the situation all the worse, for the book is written from the viewpoint of extreme radical Biblical criticism. To prove it we cite what he says: The Bible is "the product of the creative intelligence of the religiously inspired writers." We quote what an incisive reviewer says regarding the author's position, so that our readers may see why we cannot keep silent in this exigency:

"The oldest fragments of the Old Testament are dated from 1200 B. C. to 1000 B. C. The Hexateuch is a late compilation, presumably by Ezra (c. 400 B. C.), of J (850 B. C.), E (750 B. C.), D (shortly before 621) and P (450 B. C.). Isaiah is from several hands through several centuries. Daniel is placed about 168 B. C. The Pauline writings are from A. D. 50 to 64; Mark c. 70; Matthew c. 80; Luke and Acts after 80; and John c. 90; 2 Peter is dated c. 115—hence not by Peter at all."

Thus we can see that this author of a textbook intended for amateurs, laymen, etc., inculcates the liberalistic teaching concerning the Bible. Of course, it may be said that Dr. Battenhouse's book is not controversial, but that is simply because he states the modernistic



views as if they were fully verified; that is, he simply takes them for granted; therefore his work is purely dogmatic. Nevertheless, a book like this helps to keep the present controversy going, for evangelical scholars cannot let such *ex cathedra* utterances go uncorrected. They have some conscience for the truth; they have too much love for souls to let them be imperilled without warning.

Professor Gerald Birney Smith, of the Chicago Divinity School, has come out with a book (1928) bearing the title, *Current Christian Thinking*. Of course, it is modernistic to the core and back again to the peeling. So are all the publications emanating from this school. Indeed, we may truly say that it—the school—is one of the chief agents in prolonging the strife in the churches of America. It is one of the main troublemakers of Israel. On account of its backing of vast opulence, its faculty are able to exert an influence far beyond their deserts as real thinkers and scholars.

In this book Dr. Smith declares that both Catholicism and Protestantism "embody essentially medieval ways of thinking." He even asserts that Protestant theology has been destroyed by scientific inquiry. Again and again he places science and theology in antagonism to each other. He brings forward the shopworn claim that the theologians were mistaken in the days of Copernicus and Galileo, and then tries to convey the impression that, therefore, they must be mistaken now regarding certain scientific theories. But he neglects to say that the vast majority of the scientists were also mistaken in the days of Copernicus and Galileo; *ergo*, to use his same method of argument, they must be mistaken now in their advocacy of evolution. Nor would this be the only time in the world's history when science had to acknowledge that it was in error. The Nebraska tooth is a very recent illustration of the fallibility of scientists. But our chief point is that the constant reiteration of these objections to orthodox Christianity keeps up the controversy in theological and church circles.

This same Chicago writer helps to keep the debate in an acute status by his ungenerous and unjust treatment of Fundamentalists. He puts them into the same class as the Romanists because, forsooth, they—the Fundamentalists—regard the Bible as the ultimate authority in matters of religion. But he never hints that the most earnest opponents of Roman Catholicism are the Fundamentalists. What would Dr. Smith think if we were to liken him to the Romanists because, while they regard the church as the final authority in religion, he

gives to human reason that exalted place? He bows to the authority of his own individual reason; therefore he has an "authority" just as the Romanists do; therefore he is like the Romanists! And, by the way, we are inclined to think that the Romanists take a more reasonable and solid position than do the rationalists.

And now we come with keen regret to Dr. James H. Snowden's last book, *Old Faith and New Knowledge*. The very title indicates that the book is meant as a challenge. An aggressive Modernist always uses such terminology, and we may know at the start that he gives the primary place to what he calls "the new knowledge." Dr. Snowden is a professor in the Western Theological Seminary (Presbyterian), Pittsburgh, Pa. In this book he places himself definitely on the side of Modernism, and therefore in large part deserts the Presbyterian position, which is confessedly and confessionally utterly loyal to the Canonical Scriptures of the Old and New Testaments as the infallible rules of faith and practice. One of its comparatively recent declarations (1893) is that the Bible, "when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently wholly without error."

What does Dr. Snowden say about this solemn pronouncement of the General Assembly? He ridicules it thus: "This remarkable attempt at formulating a doctrine of inerrancy is shot through with inconsistency. Its grammar is bad, and its logic limps, and it only excited the ridicule of the scholarly world." He goes on to say a good deal more than this.

Then he tries to dodge the clear meaning of the Westminster Confession, which says that the Holy Scriptures are "the rule of faith and life." He holds that this statement implies that the Bible is "not inerrant as to matters extraneous to religion." But that position is "shot through with inconsistency." The Westminster Confession says, "The Holy Scriptures of the Old and New Testaments are the Word of God, the only rule of faith and obedience." Note that the Confession does not say that the Holy Scriptures "contain" the Word of God, but that they "are" the Word of God. Is it likely that a book that is "the Word of God" is honeycombed with errors?

Dr. Snowden holds that the Bible is "not inerrant in matters extraneous to religion." We should like to know what matters in the Bible are "extraneous to religion." Why, the whole Bible is religious. Where is there anything in the Bible that is not imbedded in religion and pervaded with religion? God is everywhere in

the Bible, and therefore it is a book of religion through and through. Even when it touches on scientific matters, it does so in a religious way, connecting God with them. When the Bible says, "And God created man in His own image," is not that religious? When it says, "God formed man out of the dust of the ground," is not that religious? Who is competent to go through the Bible and say just what is and what is not religious?

But the Presbyterian Confession—to which Dr. Snowden gave his assent in taking his ordination vows—says that the Holy Scriptures are "the only rule of faith and obedience." What does "faith" mean? It means what you believe. Therefore the Confession binds the members of the Presbyterian Church to belief in the Bible. Moreover, when it adds the words "obedience" and "life" it makes the Bible the norm which is to govern and guide human conduct. Thus the Bible is made the ultimate authority as to what men are to believe and how they are to live.

We must put a question to this author and all his fellow-modernists: If the Bible is so unreliable regarding physical facts, how can we trust it when it speaks of matters of higher import, namely, those of religion, involving life here and life in the world to come? "If I told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" These are the words of Jesus Himself.

The God of the Bible is always represented on its pages as the God of the natural realm as well as of the spiritual realm.

In his effort to prove the Bible errant in many points Dr. Snowden grows polemical. He says, "There are errors in the Bible that evidently go back to the autograph manuscripts" (p. 105). Referring to a supposed error in Mark's gospel, he adds, "There are many such errors, not to speak of more serious ones, in the Bible, and they are fatal to this theology, although they do not affect any vital doctrine taught in the Scripture itself."

We hold this to be a mistake. Such errors, if they existed, would affect the vital doctrine of Biblical inspiration and infallibility. Of course, all of us admit that there are difficulties in the Bible, and some apparent discrepancies that have not been altogether explained away; but most of those that are trumpeted so loudly by both infidels and Modernists have been satisfactorily removed by deeper and more scholarly research. The trouble is, neither the infidels nor the Modernists ever seem to read orthodox books on the Biblical difficulties. It is wonderful how those difficulties disappear when truly

evangelical scholars examine them in a sympathetic spirit.

Dr. Snowden has gone over heart and soul to evolution. He sets forth briefly the stereotyped arguments in favor of this theory, which have been repeated over and over again by its advocates; but he pays no attention to the many scholarly books that have dealt effectively with all those arguments and have shown their inadequacy. He even identifies the processes of natural growth with the evolutionary theory, forgetting that in nature the matured cell, with its germ-plasm, its nucleus, its genes and chromosomes must exist before it can produce offspring, and then it invariably reproduces after its kind or type. He says that human beings begin their existence in an egg or a fertilized cell. True, but has any one ever known such a cell to come into existence without the conjunction of two matured human beings belonging to opposite sexes? There is a polar difference between procreation according to type and the theory of evolution, which involves the transmutation of species and man's descent from an animal stock. We see apes procreating only apes, and human beings procreating only human beings. Do we ever see apes approaching the human status today? Well, if such development does not take place in these palmy days, what reason have we to believe that it ever took place in the remote past? Certainly the conditions today for the evolution of apes into human beings are much more favorable than they could have been millions of years ago when there were no human beings to train them and set them an example of human conduct.

But why argue the question further? It has been presented in all its phases again and again by writers for this magazine. To persons who are interested we shall be glad to send our list of twenty-six effective anti-evolution books.

We are glad that Dr. Snowden can speak so highly of the Biblical account of creation as given in the first chapter of Genesis, and that he sees clearly its superiority over the pagan mythological records. However, he spoils his eulogy because, obsessed with the spirit of Modernism, he cannot be sure whether the Hebrews borrowed of the Babylonians or the reverse. But if the Old Testament is divinely inspired, as both Paul and Peter maintained (2 Tim. 3:16; 2 Pet. 1:16-21; also Heb. 1:1,2), then the Biblical account must be true, while the pagan myths are corrupted traditions of the original revelation. The trouble is, most of the Modernists look upon the Bible as made up of mere human compositions, with perhaps a little bit of divinity in them. If they could



look upon the Bible as divinely inspired throughout, their whole viewpoint and spirit would be changed, and they would see the beauty, rationality, unity and uniqueness of the Holy Scriptures.

It is pitiful to note that our author tries to align Abraham, Moses, the prophets, Stephen, the first Jerusalem council, and even Jesus with the Modernists. But let us think in a better way. Did Abraham say anything about contradiction and errors in God's revelation? Did Moses, if he had any original documents in his hand, pick them to pieces and divide them up into J and E? When Stephen delivered his swan address before the accusing Jews, did he cut the Old Testament to pieces with the rationalistic knifing process? Did Peter say anything about errancy and contradictions in the Old Testament when he delivered his epoch-making address on the day of Pentecost? Did Christ ever say a word about any part of the Old Testament being contradictory to any other part? Nay, nay, He said to the Pharisees: "For had ye believed Moses, ye would have believed me; for He spoke of me. But if ye believe not his writings, how shall ye believe my words?"

The fatal trouble with Dr. Snowden is, he identifies everything new with Modernism. So when Moses introduced something that the people did not know before, behold! he was a "Modernist!" So with all the rest. But we wish to assure our readers that much that is called Modernism today is hoary with age. All one needs to do is to study the history of doctrine to make this discovery. As both Drs. Schaff and Westcott told us some years ago, you can find most of the present-day objections to evangelical Christianity set forth in the ancient works of Celsus, Porphyry, Lucian and Hierocles, only that the form of the objections has become somewhat changed.

Dr. Snowden holds that the Bible teaches the doctrine of the flat earth. He says that the Bible "is everywhere pervaded with this view" (p. 201). Therefore the Bible cannot be infallibly inspired! This statement reflects little credit on its author. It proves that he has not read the arguments of some of the recent defenders of the plenary inspiration of the Bible, who have shown that there are many statements in the Bible that point to the sphericity of the earth and its revolution on its axis; also that the earth is not the center of the universe, but belongs to the "outskirts" of God's creation. We call attention again, as we have done several times before, to Lucas A. Reed's excellent book, *Astronomy and the Bible*. We also

invite attention to articles in the BIBLE CHAMPION for May, 1928, pp. 244, 245, and November, 1928, pp. 581, 582.

There is no let-up among the evolutionists. They are advocating their penchant in season and out of season. Many of the daily papers print their material. The same is true of many of the popular magazines, while the scientific magazines indulge in many ungentle remarks about those who have the courage to call their souls their own in the face of the general propaganda and the many charges of "abysmal ignorance." Books galore on the subject are coming from the press. We have already noticed in these columns Osborn's *Man Rises to Parnassus* and Keith's *Concerning Man's Origin*. And now comes to hand a book by Lucretia Perry Osborn, wife of Professor Henry Fairfield Osborn. It is called *The Chain of Life*, and presents the usual arguments in the usual way for the dogma of evolution. The presentation has no special marks of originality. Did we use the word "dogma?" Well here is a dogma unmixed and unqualified: "*This is Evolution, a law as fixed as gravitation; it is no longer a theory. To speak of evolution as a theory is a misuse of terms*" (p. 9, preface). The usual taunt occurs in this volume: "Listening to the ignorant utterances of certain bigots who would refuse to admit that science has advanced a step in the last two thousand years, the uninstructed person might be led to believe that Evolution is a recent and particularly dangerous heresy of the world; but the fact is that the evolutionary principle is not a new one" (p. 2). A fine and courteous beginning! Again: "Darwinism may be called in question; but only those minds most deeply steeped in ignorance and prejudice now question Evolution, of which Darwinism is but one interpretation" (p. 3).

However, in these statements the author is mistaken. The scholars who are opposed to evolution know well enough that in its fundamental principle it is not new; that it harkens back through the centuries to some of the pagan philosophers, especially those of the materialistic school, like Democritus, Epicurus and Lucretius. The opponents of evolution also know well enough that Darwinism as an interpretation of the facts and processes of nature is pretty much discredited today, although there are some scientists who cling to his explanations in the main. Thus the accuser is not as well informed as she seems to think she is, and is hardly justified in calling other people by abusive epithets.

Now, in view of all the anti-evangelical propaganda that is going on in our time, the

earnest and conscientious believer cannot be silent. He is driven into the field of controversy even against his will by the continued attacks of Modernists and evolutionists on the doctrines of historic Christianity. Those who find fault with him for defending the evangelical faith prove by their very criticisms that they are not vitally concerned for its preservation. If they were, could they keep their lips sealed and their pens dry?

After the foregoing was written, another provocative book came to our notice: George Colley Gilbert's *Greek Thought in the New Testament*. Of this book a keen reviewer, not given to exaggeration, has this to say:

"The contents of this book set forth Modernism with a capital 'M.' It goes the limit. It finds the authentic gospel only in the sayings and doings of the Jewish Jesus as recorded in the first three evangelists, or, rather, it finds it in *some* of His sayings and doings, for the modern scientific mind cannot accept all that are reported. The Old Testament flowered and fruited in Jesus; and only so far as it was fulfilled in Him is the gospel true and integral. All else is addition, appendix, without authority, the contribution of later writers," etc.

With such books flooding the world, the polemic for the full evangel must continue.

## A List of Evangelical Textbooks

### With Suggestions for Supplementary Reading



AN EARNEST evangelical friend has sent us a list of textbooks and supplementary readers that are used in a certain Christian college and its connecting seminary. All but two of them are decidedly liberalistic. The other two are uncertain. When our friend protested against the use of these modernistic books, the reply was that only this type of books were available.

In view of the many conservative works that have been published, this is a remarkable statement. Do not college and seminary faculties who have a leaning toward liberalism ever try to base themselves on literature of a conservative order? Should not men who profess to be so scholarly examine both sides of the questions now in dispute?

Below we suggest a list of religious books of an evangelical character that may be profitably used in Christian institutions. Perhaps we have not been able to cover every point; but it is certain that students who are taught according to this list will have their faith fortified instead of undermined. Besides, these are books that teach Christian truth in a positive and constructive way, while, at the same time, they inform the student of the opposing views, and then show him why they are not well founded and therefore cannot be accepted by evangelical scholars.

Some of the books here named are published by denominational firms, but these can be used in any Christian college and seminary if the teacher will be a little discriminating. It is not the writer's intention, however, to suggest that any of these general texts should super-

sede denominational works (if they are evangelical) in denominational schools.

The publishers whose imprints appear on the title-pages of some of these books are not so well known as the great general publishing houses; but let it be remembered that the latter kind of publishers look with much more favor upon a liberal book offered than upon an evangelical book (other things being equal); therefore the evangelical author must mostly offer his productions to those firms that issue only books that are loyal to historical and Biblical Christianity, and whose consciences would never permit them to publish books of a liberalistic type.

If the textbook list is not very full on problems of Isagogics (Introduction), this lack can be made up by consulting the books suggested for supplementary reading. After our list has appeared in this magazine, the writer should be only too happy to learn of other cogent evangelical books, especially such as are adapted for textbook purposes, and will, if he feels that they are effective enough, add them to his list in subsequent numbers of the CHAMPION. What we need today is strong and convincing books upholding positive Christianity. The following is our suggested list:

#### I

#### For Christian Colleges

##### *Bible History*

A MANUAL OF BIBLE HISTORY (new edition, 1920). By William G. Blaikie, D.D., LL.D. Thomas Nelson and Sons, New York, London and Edinburgh.

A BRIEF BIBLE HISTORY (1922). By J. O.



Boyd, Ph.D., D.D., and J. G. Machen, D.D. The Westminster Press, Philadelphia.

#### *Aids to Bible Study*

A GUIDE TO THE STUDY OF THE BIBLE. By J. Sheatsley, D.D. The Lutheran Book Concern, Columbus, Ohio.

SYNTHETIC BIBLE STUDIES. By James M. Gray, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill.

THE OPEN BIBLE (1918). By O. M. Norlie, Ph.D. Augsburg Publishing House, Minneapolis, Minn.

#### *Christian Evidence*

THE AUTHENTICITY OF THE HOLY SCRIPTURES (1923). By H. E. Dana, D.D. Doubleday, Doran and Company, Garden City, N. Y.

THE DIVINE INSPIRATION OF THE BIBLE. By W. E. Vine, M.A. Pickering & Inglis, 14 Paternoster Row, London, England.

THE BIBLE UNDER FIRE (1927). By John L. Campbell, D.D. Harper and Brothers, New York and London.

#### *Biblical Doctrine*

THE GREAT DOCTRINES OF THE BIBLE (1912). By William Evans, Ph.D., D.D. The Bible Institute Colportage Association, Chicago, Ill.

#### *Life of Christ*

THE STORY OF JESUS (1924). By M. Hadwin Fischer, Ph.D. The United Lutheran Publication House, Philadelphia, Pa.

THE MODERN STUDENT'S LIFE OF CHRIST: A TEXTBOOK. By Philip Vollmer, Ph.D., D.D. Fleming H. Revell Company, New York and Chicago.

#### *Bible Study*

WHERE DID WE GET OUR BIBLE? (1928). By George L. Robinson, Ph.D., D.D. Doubleday, Doran and Company, Garden City, N. Y. \$2.00.

#### *Person of Christ*

THE SUPERNATURAL JESUS (1924). By George W. McDaniel D.D., LL.D. Doubleday, Doran and Company, Garden City, N. Y.

#### *Supplementary Reading*

ALL ABOUT THE BIBLE. By Sidney Collett, Fleming H. Revell Company, New York, Chicago and London. Fourteenth edition.

THE STUDENT'S HISTORICAL GEOGRAPHY OF THE HOLY LAND (revised edition, 1924). By William W. Smith, A.M., M.D. Doubleday, Doran and Company, Garden City, N. Y.

THE AUTHENTICITY AND AUTHORITY OF THE OLD TESTAMENT (1926). By William

C. Proctor, F.Ph. Charles J. Thynne & Jarvo Ltd., Whitefriars, Street, London.

AN OUTLINE OF THE BOOKS OF THE BIBLE. By James H. Brookes, D.D. Fleming H. Revell Company, New York and Chicago.

THE CHRIST AND THE CREED (1927). Bishop Warren A. Candler, D.D., LL.D. Cokesbury Press, Nashville, Tenn. Cognate upholds the Biblical doctrine.

THE CHRIST OF THE AGES (1928). Harold Paul Sloan, D.D. Doubleday, Doran and Company, Garden City, N. Y. A masterly presentation.

CHRIST IN ALL THE SCRIPTURES (sixth edition, 1922). By A. M. Hodgkin. Pickering & Inglis, 13-14 Paternoster Row, London, C. 4. A convincing book; treats of the prophecies of the Old Testament and sets forth clearly the Christ of the New Testament.

## II

### For Theological Seminaries

#### *Biblical Criticism*

THE AUTHENTICITY AND AUTHORITY OF THE OLD TESTAMENT (1926). By William C. Proctor, F.Ph. Charles J. Thynne & Jarvo Whitefriars Street, London, England.

NEW TESTAMENT CRITICISM (1924). By H. E. Dana, D.D. The World Company, Fort Worth, Texas. This work deals with source history, results, the Synoptic Problem, the Johannine Problem and other relevant themes.

#### *Christian Apologetics*

A SYSTEM OF CHRISTIAN EVIDENCE (fourth edition, 1926). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Designed for seminary Juniors and Middlers.

THE PHILOSOPHY OF CHRISTIANITY (1928). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Designed for seminary Seniors.

WHY IS CHRISTIANITY TRUE? Christian Evidences (1905). By Edgar Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia.

#### *Christian Dogmatics*

A SYLLABUS OF SYSTEMATIC THEOLOGY (second edition). By David S. Clark, D.D. Address the Author, 2438 North 19th Street, Philadelphia, Pa.

THE CHRISTIAN RELIGION IN ITS DOCTRINAL EXPRESSION (1917). By Edgar Y. Mullins, D.D. Roger Williams Press, Philadelphia, Pa.

OUTLINE STUDIES IN CHRISTIAN DOCTRINE (1916). By George P. Pardington, D.D. Christian Alliance Publishing Company, New York.

A SYSTEM OF CHRISTIAN DOCTRINE (1924). By W. T. Conner, Th.D., D.D. Southern Baptist Convention, Nashville, Tenn.

### *Christian Psychology*

AN ELEMENTARY CHRISTIAN PSYCHOLOGY (second edition, 1927). By O. M. Norlie, Ph.D. Augsburg Publishing House, Minneapolis, Minn. This book is "elementary" only in the sense that it teaches the elements of Christian Psychology.

A HANDBOOK OF CHRISTIAN PSYCHOLOGY (1928). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. This book has been prepared especially for textbook purposes.

### *Church History*

THE STORY OF THE CHURCH (1925). By Charles M. Jacobs, D.D. The United Lutheran Publication House, Philadelphia, Pa. This book can be used by any Christian seminary.

### *Supplementary Reading Books*

THE PROBLEM OF THE OLD TESTAMENT (1905). By James Orr, D.D. Charles Scribner's Sons, New York. Still a standard work.

THE PROBLEM OF THE PENTATEUCH (1906). By Randolph McKim, D.D., LL.D. Longmans, Green & Company, New York. A pithy little book.

THE UNITY OF THE PENTATEUCH (1913). By Rev. A. H. Finn. Marshall Brothers, Ltd., London, Edinburgh and New York. A scholarly work.

STUDIES IN CRITICISM AND REVELATION (1925). By Thomas J. Smith, M.A. Fleming H. Revell Company, New York, Chicago and London. A refreshing book.

A SCIENTIFIC INVESTIGATION OF THE OLD TESTAMENT (1926). By Robert D. Wilson, D.D. The Sunday School Times Company, Philadelphia, Pa. A work of profound and technical scholarship.

INTRODUCTION TO THE NEW TESTAMENT (second edition, 1917). By Theodor Zahn, Theol.D. Charles Scribner's Sons, New York. A standard treatise on all critical problems of the New Testament.

THE MONUMENTS AND THE OLD TESTAMENTS (new edition, 1925). By Ira M. Price, Ph.D. The Judson Press, Philadelphia, Pa. This edition (eighteenth) has been entirely rewritten and reset.

REVELATION AND INSPIRATION (1927). By Benjamin B. Warfield, D.D. Oxford University Press, American Branch, 35 West 32nd Street, New York. A cogent presentation.

CHRISTIANITY AND LIBERALISM (1923). By

J. Gresham Machen, D.D. The Macmillan Company, New York. Incisively points out the difference between liberalism and evangelical Christianity.

MODERNISM AND THE CHRISTIAN FAITH (1921). By John A. Faulkner, D.D. The Methodist Book Concern, New York and Cincinnati. A vital treatise.

BETWEEN THE COVENANTS. By C. M. Grant, D.D. Fleming H. Revell Company, New York and Chicago. A study of the interim between the Old and the New Testaments.

THE HOLY TRINITY (1916). By Louis G. Mylne, D.D. Longmans, Green & Company, New York and London. An evangelical study of the self-revelation of God.

A STUDY IN CHRISTOLOGY (1917). By Herbert M. Rilton, D.D. Society for Promoting Christian Knowledge, London. An able work treating of the two natures in Christ's Person.

OUTLINE OF THE HISTORY OF DOCTRINES (1927). By E. H. Klotzsche, Ph.D., D.D. The Lutheran Literary Board, Burlington, Iowa. A most useful manual. An extensive bibliography.

THE BASIS OF THE CHRISTIAN FAITH (1927). By Floyd E. Hamilton, Th.M. Doubleday, Doran and Company, Garden City, N. Y. A strong defense of the Christian faith in its integrity.

THE BIBLICAL IDEA OF GOD (1924). By M. Bross Thomas, D.D. Charles Scribner's Sons, New York. An evangelical presentation.

THE DIVINITY OF CHRIST IN THE GOSPEL OF JOHN (1916). By A. T. Robertson, D.D. Fleming H. Revell Company, New York, Chicago and London. Besides many other questions, the Johannine authorship of the Fourth Gospel is here ably discussed.

OUTLINES OF THEOLOGY (second edition; rewritten and enlarged, 1878). By A. A. Hodge, D.D. The Bible Institute Corporation, 843-845 North Wells Street, Chicago, Ill. Although this is an old work, it should be studied by every person who desires to be informed on the Christian doctrinal system.

THE PROBLEM OF ORIGINS (1926). By Leander S. Keyser, D.D. The Macmillan Company, New York (or The Lutheran Literary Board, Burlington, Iowa). This work upholds the Biblical doctrine of creation.

THE EXODUS IN THE LIGHT OF ARCHEOLOGY (1923). By J. S. Griffith. Robert Scott, Pb., Paternoster Row, London. Deals with a paramount problem.

THE PROBLEM OF DEUTERONOMY (1911). By J. S. Griffith. Society for Promoting Chris-



tian Knowledge. Northumberland Ave., W. C. 2, London. Deuteronomy is another *crux* of the negative critics.

Of course, it is not our design to suggest texts and readers for the entire curricula of colleges and seminaries, but only for those departments into which Modernism has been doing its undermining work. Many other valuable books for collateral reading might be

cited, but it is thought best not to make our list too extensive. On the Bible and archeology reference is made to the great treatises of Sayce, Naville, Ramsay, Hommel, Grimme, Winckler, Clay, Kyle and Cobern. For an extended list of evangelical works on many subjects, see the writer's *A System of Christian Evidence* (fourth edition, 1927). The Lutheran Literary Board, Burlington, Iowa.

## The Wonderful Names of Our Wonderful Lord



HIS is the title of a book, the author of which is T. C. Horton, the Founder of the Bible Institute of Los Angeles, and now one of the contributing editors of THE BIBLE CHAMPION.

When the first edition of this book was published, *The Sunday School Times* said of it: "A surprise and a whole series of blessings are in store for readers of the book, which is described by the title page which reads as follows: *The Wonderful Names of Our Wonderful Lord. Three Hundred and Sixty-Five Names and Titles of the Lord Jesus Christ as Found in the Old and New Testaments. One for Every Day in the Year.*"

"Few of us have realized that there are so many names or descriptions of the Son of God in the Scriptures, but the well-known compiler makes no claim to having included them all, but only enough for daily meditation throughout a year. To read these Words of God concerning 'His dear Son' who is the Living Word, and to realize that He of whom all this is spoken is not only with us as we read, but is *always* with us, and furthermore is our very Life,—then indeed our hearts are flooded with thanksgiving to God for His unspeakable Gift. . . The book lends itself to many phases of personal or Bible Class study, and also to sermon and prayer meeting use. It is a genuine and welcome addition to the Christian's library."

The *second* edition, revised and enlarged by the addition of a very helpful Alphabetical Index of all the names, is now ready for distribution, and makes an especially attractive holiday gift, being beautifully bound in purple and gold, and offered at the special price of \$1.00, though it would sell regularly for \$2.00

The object in this is two-fold: *First*, that as many as possible of the Lord's dear children may have the privilege of having fellowship with Him, through its use, every day of the coming year; and, *second*, because *every penny*

of profit from the sale of it will be used by Mr. Horton in extending the work of the International Fishermen's Club throughout the world.

This interesting work for young men was founded by Mr. Horton, in Los Angeles, twenty-three years ago, and was the seed from which grew the Bible Institute of Los Angeles. For many years, the original Fishermen's Club (which was incorporated and the emblem copyrighted) refused to allow other similar organizations to use its name, fearing lest the principles and purpose for which it stood might be lowered.

Now, however, it has been made an International organization and Fishermen's Clubs are being organized all over this country, and across the water as well. Mr. Horton in writing to us of the work says: "Soul-saving is the greatest need of the day. The Lord gave it first place, though too often in church and school it has second, or no place at all. But in these Fishermen's Clubs we have demonstrated what can be done. We want to push the work throughout the country. A Story of the Fishermen's Club will be mailed upon request.

*The Wonderful Names of Our Wonderful Lord* (Cloth, 200 pp. \$1.00) may be ordered from The International Fishermen's Club, 122 Pacific Avenue, Long Beach, California. We commend both the book and The Fishermen's Club,—to which the profits will go,—to our readers.—F. J. B.

\* \* \*

### Ain't Nature Wonderful

Once I was a pollywog beginning to begin,  
Then I was a froggie with a tail tucked in,  
Then I was a monkey up a banyan tree,  
Then I was a man with a big D.D.  
A pollywog, a frog, a monkey and a man;  
Glory be to nature for her wondrous plan.

—*The Shantyman.*

## Reviews of Recent Books

**Life on the Highest Plane.** By Ruth Paxson. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Volumes I, II and III. \$2.50 per volume.

The sub-title of these volumes indicates they are "a study of the spiritual nature and needs of man." That is a true description. It really is a popular, and at the same time quite a thoroughgoing and highly spiritual, treatise on that part of Christian doctrine which we call soteriology. The first volume treats of Christ who is the true foundation; the second of "the believer in Christ and Christ in the believer"—the superstructure; the third of the Holy Spirit, who supplies the furnishing. Thus the Christian life is a completed building, truly founded, rightly constructed, adequately and beautifully furnished. The author is very evangelical. Everywhere she follows the teaching of the Bible. Her setting forth, without special pleading or argument, shows how rational and adequate is Biblical teaching and how well adapted to satisfy all human needs. We are not quite sure that we can accept her three-fold division of the human family into the natural man, the spiritual man and the carnal man. Paul teaches that the carnal mind—the "mind of flesh"—is "enmity against God;" therefore such a mind must be outside of the redeeming and regenerating work of God entirely. When Paul rebukes the Corinthians for being "carnal," he does not mean, as the context shows, that they were entirely outside of the kingdom, but that by their wrangling over their preachers, they were yielding too much to the inclinations of the carnal mind. Neither are we convinced that trichotomism is the true doctrine. However, these are minor matters. On the great doctrines and experiences of atonement, regeneration, justification by faith, salvation by grace and the authority of the Word, the author is soundly evangelical and presents her thesis with much cogency. The work is spiritually edifying, and decidedly calculated to reinforce Christian faith in this time of its sad decadence. Such teaching will certainly lift human life to its highest plane.

**The Rise and Development of Liberal Theology in America.** By Winfield Burggraaff, Th.D. The Board of Publication and Bible School Work, 25 East Twenty-second Street, New York. \$3.00.

In this important volume is packed a vast amount of information, and, as far as the reviewer can form a judgment, it is reliable and impartial. We are glad to say that the author

is not indifferent to doctrine, but is avowedly orthodox. In this respect his book is much more helpful and stimulating than is the latest output by Dr. James H. Snowden, which is noticed elsewhere in this number of the *CHAMPION*. If you want to see a clear and straightforward announcement of Dr. Burggraaff's position, read what he says on pages 185-186. However, his subjective views do not lead him to handle his subject in an *ex parte* manner and spirit; his primary aim is to tell the truth. His book is the thesis by which he won his doctor's degree from the Free University of Amsterdam, Holland. The work displays real research into the primary sources. It has mostly to do with the liberalistic movement as it is more or less closely related to the Reformed branches of the Christian church, although other communions are frequently mentioned. He begins with the theology of the Pilgrim and Puritan Fathers after their coming to America, states their fundamental position, and then traces historically the rise and development of liberalism. It is all done with much theological insight and thoroughness. The history of Unitarianism is dealt with. What are known as "New Theology" and "Modernism" come in for a large amount of attention. The last chapter, which really makes the treatise climactic, contains the author's "Analysis and Criticism." We welcome this book. We hope it will have a wide circulation. It is a valuable contribution to our American evangelical literature. The manner of the author is kindly throughout. No epithets are used.

**Illustrations from Mythology.** By William Edward Biederwolf. Glad Tidings Publishing Company, Calhoun and Superior Streets, Fort Wayne, Ind. \$1.00.

There is something profoundly suggestive about this book, whose author finds so many points of contact and parallelism between the old stories of mythology and the basic doctrines and historical events of Christianity. It would seem to bear out the Pauline teaching that "God has not left Himself without a witness in any nation." Therefore even in heathen mythology there seem to be flashes of divine truth that have come down through the ages, and, however modified and corrupted, retain something of their primitive beauty and suggestiveness. In Christian lands these truths have been preserved in their original truth and integrity through the special revelation given



in the Bible; but in heathen lands there are still gleams of them which are traceable to an original revelation. Dr. Biederwolf is an adept in reciting these Grecian and Roman myths and in making the application of them to the fundamental truths of the Christian religion. Some of these stories are in themselves very beautiful, and it seems to be almost a pity that they are myths; but then they are symbols of divine truth that have been revealed in all their beautiful clarity in the Word of God. The very first one that Dr. Biederwolf recites is most appealing—that of the sacrifice of Alcestis for Admetus. The author has drawn from original sources for his material.

**The Gospel of the Kingdom, with an Examination of Modern Dispensationalism.** By Philip Mauro. Hamilton Brothers, 120 Tremont Street, Boston, Mass. \$2.00.

The present reviewer has no disposition to enter into the controversy which is now being stirred over the doctrine of Dispensationalism. Not that he regards the question of no importance, but rather because his special studies have thus far been along other lines. Yet since Mr. Mauro, a scholar who is worth heeding when he writes on a subject, has written this able polemic, and since the publishers have favored us with an editorial copy, we feel that, in the interest of fairness and truth, we should call attention to it. Our impression is that Mr. Mauro argues the question with marked ability and real incisiveness. For the time being, he seems to make his views very plausible. He believes that the Bible clearly sets forth two covenants, the Old and the New, but that the divisions made by Scofield are human and arbitrary ones, and are not scripturally authorized. The word "dispensation" as used in the New Testament—it is not used at all in the Old Testament—does not mean a period or division of time, but a regimen or government. The Greek word is *oikonomia*, from which we derive our English word "economy." It literally means the law or management of a house. A Pauline passage will bring the meaning out clearly. The apostle is speaking about preaching the gospel. Let us translate it as literally as possible: "For if I do this willingly, I have a reward; but if unwillingly, I am entrusted with an economy." The American Revision translates the word "stewardship." Another translation gives it as "an administration." The evident meaning is that the apostle felt that he was entrusted with the duty and responsibility of preaching the gospel; as Mr. Mauro puts it, he was under obligation to

"dispense" the gospel. Mr. Mauro is a little severe at times, especially when he accuses the opponents of derogating from the moral law, which, as he says with the apostle, is not annulled by the economy of grace, but is "established" (Rom. 3:31), and put in its proper place. In the interest of fairness and truth this work ought to be carefully studied—only let not the controversy develop into any bitterness of spirit. It is evident that both parties are sincere Christian believers.

**Shadow and Substance: An Exposition of the Tabernacle Types.** By George C. Needham. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. \$1.25.

Written a good many years ago by this useful and Biblically minded evangelist, the Colportage Association has brought out a reprint of this volume on account of its intrinsic value. Dr. James M. Gray, president of Moody Bible Institute, has written an appreciative introduction to the book, which is a sufficient guarantee of its spiritual value and evangelical character. It serves a good apologetic purpose, too, in showing the organic unity of the Bible, because, since the symbolism of the tabernacle finds such a beautiful fulfilment in Christ and His redemption, the divine character of the whole book is established, for only God could give the world such a book, with all its parts so aptly joined together. Point by point Mr. Needham examined the details of the tabernacle, and without straining the exposition, depicted their parallelism with the plan of redeeming love and grace in Jesus Christ. It is well and convincingly done. The author truly says: "The gospel of Moses is little known; the teaching of Moses little understood. Yet he who knows not Moses can never fully know Christ."

**The Church in the House.** By A. C. Gaebelien, D.D. Publication Office, "Our Hope," 456 Fourth Avenue, New York.

Another welcome volume comes from the fertile mind and warm heart of this well-known author, lecturer and publisher. One might say that this book is a veritable mosaic of good and helpful things. The unifying principle is that the church should be in the home, wherever else it may be or may not be, and then all the rest of the chapters of the book will have their appropriate place. Among the prose essays are interblended a goodly number poetical selections which are all stimulating to the spiritual life. In many places Dr. Gaebelien pays his respects to infidelity outside of the church and the rationalism within

it. The chapter on "The Glory of the Bible" is a most suggestive one, and we do not wonder that it won many plaudits from the eminent men, like Congressman Simeon D. Fess, when it was delivered as an address before them. The other chapters keep up the high standard set by this one.

**Pilgrim's Progress ni Pageant.** By Rev. Bernard C. Clausen and Florence L. Purington. American Tract Society, 7 West 45th Street, New York, N. Y. 60 cents.

Here is another beautiful book in honor of the tercentenary of John Bunyan's birth. The American Tract Society has done well to give so much attention to this historic event. They have given us reissues of practically all of Bunyan's writings. Their edition of *Pilgrim's Progress*, which was reviewed in these columns some months ago, is a beautiful one, and should be placed in every Christian home in the land—yes, in the world. The authors—or, rather the arrangers—of the book now under consideration have put Bunyan's great allegory in pageant form to be rendered in churches or halls. It is divided into seven parts. The first part presents some stirring events in the life of Bunyan, and shows him composing his dream story in his cell in Bedford jail. The next six scenes display in succession the chief events and stages in the pilgrim's journey from the City of Destruction to the New Jerusalem amid the acclaim of the angels. If well rendered, this certainly would present an interesting and inspiring pageant. No elaborate stage settings or costumes are required. The play can be successfully given, say the rubrics in a small church.

**The Christianity that Always Triumphs and the Glory that Excelleth.** By Dr. Thomas Payne. Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4, England. 2s. 6d.

Whatever Dr. Payne writes is worth reading. We have had the pleasure of reading and reviewing several of his books. He is always loyal to the Bible, always soundly evangelical, always deeply spiritual. His books are a complete refutation of the opposition that Dr. Ernest Tittle seeks to create between "the religion of authority" and "the religion of the spirit." Dr. Payne bows to the authority of the Canonical Scriptures, and at the same time writes like one who has constant communion with God and who knows the testimony of the Holy Spirit in his heart. Dr. Dinsdale T. Young, known in this country as well as in England as a stalwart evangelical theologian and defender, has written the "Foreword," and

gives the book his sanction. Dr. Payne issues a clarion call to the church to put herself under the influence of the Holy Spirit. His book is a plea for a spiritual awakening and for the Holy Spirit to be given His rightful place in the church and in the hearts of men. A Bible-inspired and a spirit-empowered religion is only the kind that will finally triumph.

**The Outlined Bible.** By Olaf Morgan Norlie, Ph.D., S.T.D. The Lutheran Literary Board, Burlington, Iowa. \$3.00.

"The Bible is inexhaustible. It is like the universe, full of variety and indescribable beauty." That is what Dr. William I. Haven says in his graceful introduction to this volume. The book bears out the statement. Dr. Norlie has done something original and unique in his new book. Not only has he presented important introductory matter for each book of the Bible, but he has also made a detailed outline, so that one can see at a glance what is the main theme, the chief content and the minute method of treatment. The very fact that this classification of material can be made without seeming to be arbitrary and forced proves that the Bible is not made up of hodge-podge, but is logical and consistent. In this book, too, there is no compromise with the modernistic dissection and rejection of the day in the author's treatment of the contents of the Bible. No part of it is regarded as if it were "outmoded," or as if only the "repeatable experiences" need to be accepted, while the rest can be thrown into the discard. Such a presentation of the rich contents of the holy Book as the author gives, without introducing controversial matters, makes the very best kind of an apologetic, because no book could be so composed and contain such marvellous truths without coming from God, the divine Source from which it claims to come. So we give this book our heartiest endorsement, believing that it will be of much practical value to the people for whom it has been especially prepared and published, namely, the preacher, the Bible student, the Sunday School teacher and the lay reader; that means, in short, everybody. From the mechanical viewpoint the book is a model.

**The Family Service Book.** By the Common Service Book Committee. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$2.00.

This excellent handbook of family worship is published by the authority of the United Lutheran Church in America. It takes its place beside the Common Service Book and other of-



ficial publications which are meant to foster the devotional life of the people of the church. It is admirably adapted for this purpose. It aims at the gathering of the family together morning and evening for worship, and to this end provides suitable forms, so that a brief and orderly service may be held. The services are brief, and certainly enough time should be taken each morning and evening for such a prayer and praise service. How these daily services would heighten the spiritual life of the home! They admit of constant change, so that the diversity of human need may be served. It is a marked feature of these services that a place is provided in them for every member of the household to have a part. There are different Scripture lessons, versicles, responses, prayers and benedictions for each morning and evening of the week. The lessons from the Scriptures may be varied by referring to the Lectionary, which gives the gospels and epistles for the Church Year. It is altogether an admirable manual for family worship, and ought to be used in every home. It is just as suitable for other evangelical homes as for those that are Lutheran. There surely would be no objection to offering extemporaneous prayers when the Holy Spirit would so move the head of the household or any other member.

## Additional Book Notes

A booklet that is certainly worth considering is *The Canopied Earth*, written by Howard W. Kellogg, and published by the Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, California. He holds that the Biblical description of a canopy which separated the waters above from the waters below (Gen. 1:6,7) may be literally accepted. He also claims that there is much scientific proof in the earth itself that such a condition once prevailed, and that his view best explains certain facts that are otherwise inexplicable. While we are not ready just at this moment to admit that Mr. Kellogg's arguments are absolutely convincing, his brochure is certainly worth reading and worthy of judicial consideration, because it throws much light on some passages of Scripture. The price is 25 cents.

By the time this notice appears, the presidential election will be over, yet we believe that Mr. James W. Johnson's pamphlet, *To Drink or not to Drink*, is relevant at any time. In the first part he gives the arguments of those who desire to exercise their "personal liberty" in regard to the use of alcoholic drinks;

then he presents the arguments for total abstinence and prohibition. Any one who reads this booklet will see that the arguments for not drinking are placed on a much higher plane than those for indulgence. The people who want their liquor ought to feel ashamed of the selfishness and coarseness of their arguments. We wish the author and publishers had told us where the booklet may be obtained, for we would like to help along its circulation.

A helpful booklet for the devotional life is that of Harvey Farmer, entitled *Walking with God*, and published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. 25 cents. Mr. Farmer is the secretary and field superintendent of the North African Mission, whose American Auxiliary is located at 133 North 13th Street, Philadelphia, Pa. Any profits accruing from the sale of this booklet will be devoted to the furtherance of the gospel in the Barbary states under the auspices of the North African Mission, London, England. This is sufficient reason for buying the booklet, in addition to its value as a devotional manual.

It does one good to read a brochure like that of Frederick A. Lucas, published by Henry Holt and Company, under the auspices of the American Museum of Natural History, just to see how our famous savants in science are given up to speculations and conjectures; how they draw the broadest kind of generalizations from meager data, and how utterly impossible it is for them to rise above the naturalistic plane in their discussion of evolution. That man might possess a rational soul; that he might be generically different from the beasts of the jungle; that he might have been brought into existence by a supreme Intelligence, and created in His image—all this is utterly beyond and above the conception of these learned naturalists. A recent advocate of evolution (Professor Lewis G. Westgate in *Current History* for September) declares that evolutionists generally do not trouble themselves about the origin of life, but simply take it for granted that it got started somehow or other. That statement proves that Dr. Westgate is not read up on the subject. On page 19 of this authoritative pamphlet we see a geological table which assigns a place to the "evolution of unicellular life." The brochure in question is entitled *A First Chapter in Natural History*. If you want to read it, do so, and see what inveterate speculatists the scientists are—that is, those who are wedded to evolution.

In the preceding paragraph allusion has been

made to Dr. Lewis G. Westgate's article in *Current History* for September. This article was written in reply to an article in the same number by the present reviewer. We have not yet had time to attend to Dr. Westgate's statements and criticisms, but will do so as soon as possible. Here is his exact statement referred to above (p. 905): "It (evolution) is a theory of the origin of species, not of the origin of life. That it does not explain what it does not pretend to explain is nothing against it. Few biologists are worrying over the origin of life."

This last statement is not well taken. It shows that this scientist has not read widely on the subject. Of course, if he wants to make full use of the word "worrying," he may creep out of his *cul de sac*, but he evidently means that the biologists are not paying much attention to the beginning of life, and are not deeply interested in it. Besides, he said previously that evolution is not a theory of "the origin of life." Let us see about that. In 1917 Henry Fairfield Osborn published a book entitled *The Origin and Evolution of Life*. Note that he puts into the very title of his treatise the words "evolution of life." Back in 1900 Dr. E. B. Wilson, who has been called the "dean of American biologists," wrote a book on *The Cell in Development and Inheritance*, which is still regarded as an authoritative work. Much later (1923) he published a book entitled *The Physical Basis of Life*, in which he certainly manifests a deep interest in the origin of life, even if he does not "worry" over it. Before us lies a book with this title, *The Evolution of the Earth and its Inhabitants*, containing articles by five well-known Yale University professors; in it Professor L. L. Woodruff devotes a lengthy chapter to "The Origin of Life" in which he canvasses and criticises seven different theories, among them Dr. Osborn's. This book was published in 1918; third printing, 1920. Both Vernon Kellogg and J. Arthur Thompson, as we shall show later on, have given not a little attention to the question of the origin of life in recent publications.

Mrs. Lucretia Perry Osborn's book, *The Chain of Life* (1925), contains two chapters with these headings, "Where Did Life Come From?" and "How Did Life Originate?" while the very title of her book indicates that life must have originated by an evolutionary process; and, indeed, a reading of the book proves that she does her best to show that life originated by some mysterious physico-chemical process in the dim past (to which, of course, nobody can go back).

Professor John E. Boodin, Ph. D., in his somewhat striking book, *Cosmic Evolution*, devotes several pages (22-25) to a discussion of the origin of life, quoting quite extensively from Osborn. So also Floyd L. Darrow, in his *Through Science to God* (pp. 111-113), proves that he is deeply interested in the problem of the origin of life, even though he may not be "worrying" about it.

To indicate further what a vital interest evolutionists have in the problem of the origin of life, we cite J. Arthur Thomson's statements in his book, *Science and Religion* (pp. 105-109, 145, 146), in which he expresses a decided leaning toward abiogenesis, saying that it is "most in accord with evolutionary thinking" (p. 106); also: "The evolutionist suggestion is that living creatures may have arisen by some process of natural synthesis from non-living material" (p. 145). Then he adds (same page): "There are difficulties in the way of this hypothesis, but there are some recent experiments that tell in its favor."

Attention is called to Vernon Kellogg's statements in his book, *Evolution: The Way of Man*, in which he says that students of "organic evolution are not necessarily concerned with the actual origin of life;" and yet he adds afterwards that "they cannot help asking" this "ultimate question." Then he goes on discussing it over a couple of pages (109-11), and expresses a liking for spontaneous generation, although the student "has not seen that happening, nor does he attempt to say when, where, or really how, it happened. He does occasionally amuse himself by guessing at possible 'hows,' but that is chiefly because of the pressure of his consistency."

Everybody knows something about Professor George A. Dorsey's *Why we Behave Like Human Beings*. Well, he shows a good deal of interest in our question (pp. 77ff.), and offers some suggestions in connection with the chemistry of protoplasm, but gives no solution of the problem. So intense, indeed, has been the interest in the problem of life's beginning among scientific men that Professor George B. O'Toole devotes one of the longest chapters of his remarkable book, *The Case Against Evolution*, to the discussion of "The Origin of Life" (pp. 131-188), wherein he discourses in a learned way on the various theories that have been propounded by scientists. Thus we think we have shown that Dr. Westgate reckoned without his host when he intimated that scientists have little interest in the problem of the origin of life. For our part, we think it the



most crucial question in biology and cytology, for if evolution falls down here, it falls down at the most vital point.

It is interesting to note what so zealous a promoter of evolution as Julian Huxley has to say, in his *The Stream of Life* (1926), about the nature of living organisms. We quote (p. 1): "In practice there is no difficulty in distinguishing between things which are alive and things which are not alive, right down to the smallest objects which the microscope can see—that is to say, to the minute bacteria only one-fifty-thousandth part of an inch in length." Again he says (p. 3): "Only with the patient labors of the great Pasteur in the middle of the last century was it finally shown that even so-called 'germs' could not be spontaneously generated, and that broth or milk, for instance, would not go bad if the floating spores of bacteria and yeast were kept from it. Life is not now being generated afresh: it springs always from pre-existing life." To this he adds: "Incidentally these same researches laid the foundation for aseptic surgery and for the whole science of bacteriology." The same intense and painstaking researches prove that scientific men are deeply interested in the problem of the origin of vitality.

Mull over this, dear reader, as a specimen of tall thinking: "The distinctive characteristic of the New Testament is that it is new." We find it in Dr. James H. Snowden's recently published book, *Old Faith and New Knowledge* (p. 131). That surely is wrong. We would say that the distinctive feature of the New Testament is that it is *true*, and that, being true, it contains the full and clear revelation of God's plan of redeeming love through Jesus Christ. An outstanding mark of it, too, is that it is *not the annulment, but the fulfillment*, of everything that is fundamental in the Old Testament. Christ said plainly that He "came, not to destroy the law and the prophets, but to fulfill them." True, there are some things in the former dispensation that "are done away," but the matters that are fundamental still continue. Paul says that the doctrine of salvation by grace through faith does not cancel the law but "establishes" it. That means that the moral law of the Old Testament is more firmly rooted than ever in God's redemptive work and revelation.

The whole trouble with Dr. Snowden is, he has become so obsessed with Modernism that it blinds him to its true nature. He tries to identify everything that is new and progressive with the modernist movement. That is a

mistake. The distinctive characteristic of Modernism is not that it is new, but that it is heretical; that it annuls historic Christianity in some of its most fundamental features. Most of its doctrines, and especially its negations, are quite ancient, as anyone who studies church history must know. For example, it questions the virgin birth of Christ, His substitutional atonement, His miracles, and often His true, eternal diety. Well, those same negations can be traced back to Celsus and Porphyry. Modernism denies or doubts the resurrection of Christ and the resurrection of the bodies of His saints; also the existence of angels. So did the Sadducees even in the days of Christ. Yes, Modernism, depend upon it, is chiefly noted, not for its newness, but for its departures from the evangelical faith.

It is a personal matter, and may not need saying here or at all; but we will say it, nevertheless, to prevent misunderstanding. In several of our books we have commended Dr. Snowden's excellent work, *The Personality of God*, published in 1920. Even in our last book, *The Philosophy of Christianity*, we have made a number of commendatory references to it and quotations from it. When Dr. Snowden deals with theism and opposes mechanism, materialism and pantheism, he is firm and strong; but when he treats of vital and Biblical Christianity, we regret to have to say, he is wobbly, and goes wrong many times. So hereafter we wish it to be understood by readers of our books that, while we commend his book on theism, we are far from endorsing his Modernism. On almost every page of his last book the evangelical believer stumbles upon something that he cannot endure—something he knows to be wrong.

Here comes another book to try the patience of the reviewer. It is a book by Sigmund Freud. The title is, *The Future of an Illusion*. And what does he mean by "an illusion?" He means that religion is an illusion, and is therefore bound to pass away. Well, you would hardly expect anything else from the founder of such a school of psychology as that of Freud with its basic theory of the complex of sex impulse. Any man, by keeping his mind for years on purely material things, will suffer an atrophy of his spiritual faculty, and will eventually conclude that what he knows nothing about is an illusion and a delusion. However, a keen reviewer, writing for the *New York Sun* (Oct. 20, 1928), has this to say about Freud's book: "In point of fact, its argument rests largely on that very ancient rhetorical device known as begging the question."

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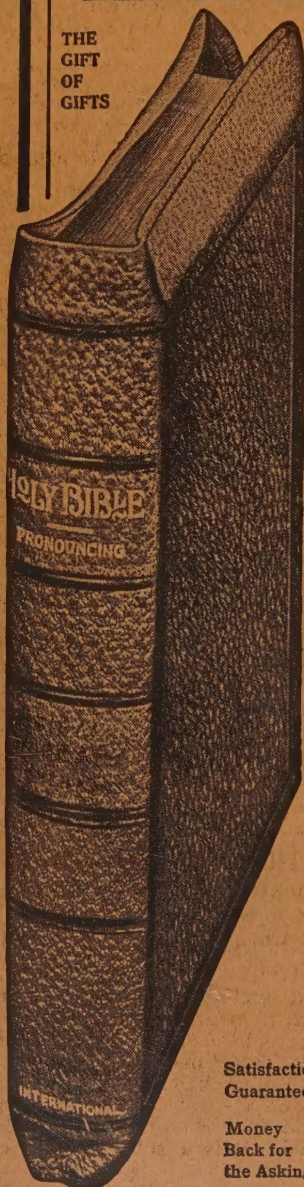
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15 And the LORD God took the man, and put him into the garden of E'dén to dress it and to keep it.

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